

# REFORMED CHURCH MESSENGER

FACULTY MEMBERS  
AT THE  
CEDAR CREST SCHOOL  
OF CHRISTIAN EDUCATION

*Upper Left: Miss Kathryn Allebach  
Upper Right: Mrs. E. Roy Corman  
Lower Left: Miss Anne Sell  
Lower Right: Miss Naomi L. Brong*

## Religion

Religion is the first beautiful companion that man encountered in his wilderness. It is the pathway between life and death that is worn deepest by the feet of the perpetually seeking generations. It is never far away when man knows exaltation and rapture. It is always present when he transcends himself in unearthly consecrations. It opens the door of vision when his genius hungers and thirsts for the substance behind all symbols, and other hand that can open it there is none. It is by his side when he walks the high and lonely places where he makes the discovery of himself. In life it is with him, illuminating him at his noblest, scourging him at his basest—the latter presence even more wistfully loved than the former. Neither in death does it leave him; but when all other voices moan of irreparable defeat, it alone lifts the cry of defiance and stands on the ruins of mortality, announcing mysterious and splendid victory for the fallen.—William L. Sullivan, in "Atlantic Monthly."



PHILADELPHIA, JUNE 26, 1930



## ONE BOOK A WEEK

### SHAKESPEARE AND WORLD PEACE

Thousands of books have been written about Shakespeare and his plays have been examined, somewhat as the Bible, for texts substantiating every doctrine known to man. Of late years they have been examined even crosswise and backwards to find ciphers and cryptic meanings, and some scholars have found as strange things there as some Bible students have found in the Revelation of St. John the Divine. The moment a book appears purporting to have found evidence in Shakespeare that he was a devoted apostle and protagonist of world peace, one fears that here is another attempt to read into Shakespeare what the writer wants to find there and to make his poetic lines carry a dogmatic meaning they will not bear. Also one has the feeling that the drama, unless aimed very consciously at instruction, as so much of the modern drama is—the classic drama never—cannot be pressed too hard for opinions of the author. In the drama every character speaks true to himself and therefore one gets conflicting opinions. It would not be drama were this not so. It is especially true of Shakespeare.

I mention these things purposely, for a book has just appeared from the press of the Fleming H. Revell Company which simply blows all these doubts into space and almost astounds one with a revelation of what Shakespeare really and deeply felt about the unity of mankind, the highest qualities and expressions of manhood, the principles underlying any true, happy and lasting civilization. I refer to the book "Shakespeare and World Peace" by Pauline Jennings. (Miss Jennings is known to the country at large as a gifted pianist and writer on musical subjects and is connected with the musical department of the Mason Junior College. It is not so widely known—although it will be now—that she has, for many years been a devoted student of Shakespeare and the Shakespeare literature.) As I intimated, the book will astound almost any reader. I thought that I knew Shakespeare and I thought that I knew everything that had been said on world peace, but this book has been a revelation of hitherto unexplored fields of peace sentiment, and sentiment which Miss Jennings convincingly and cumulatively shows fills every page of the great poet as she moves through the

famous dramas, and which the poet both deeply felt and consciously gave expression to.

Most people instinctively think of the great dramas, especially the Historical Plays and the Greek and Roman dramas, as dealing almost exclusively with the pageantry of war and fierce conflicts on the battlefields. He thinks of the great captains strutting across the pages in martial glory. Well, Shakespeare is reproducing the world and he has to reproduce it as it is, but you will not follow Miss Jennings far, even through the Historical plays, before you will discover, to use Miss Jennings' own words, that Shakespeare is testifying continually "to a humanistic ideal that would substitute the reign of mutual service for the reign of force. For the poetry and philosophy of his plays form a powerful agent in the furtherance of world co-operation for peace. The trend of his social and political ideas is an impelling force toward international friendship. Shakespeare declares emphatically, through the ethical principles which radiate throughout his plays, as well as by his repeatedly expressed aversion to war, that the ultimate law is found in a higher motivation and fine moral sense than adheres to the reign of force. He points to a society where co-operation and mutual aid shall take the place of wasteful strife between man and man, class and class, nation and nation." The dogs of war are unleashed in the great dramas but if you will read with the discerning eyes of the author of this book you will find that in every instance the poet shows the futility of it all.

Miss Jennings first examines the Greek and Roman plays, then the Tudor and Plantagenet dramas, then some of the well known tragedies. Then she gathers up the prophetic utterances on peace and human brotherhood that are sprinkled all through the dramas. It must not be supposed, however, that Miss Jennings bases her arguments chiefly on these beautiful panegyrics of peace that fall from the lips of the characters in the plays. She knows that the beautiful heroines, the Portias, the Cordelias, the Sylvias, the Mirandas, being what they are, must utter beautiful things; the Hamlets, the Brutuses and the Prosperos lofty sentiments, just as the Lady Macbeths and the Regans must express their evil natures. But, as Miss Jennings points out, when you find the poet continually putting these expressions of humanity and brotherhood into the mouths of his characters, seemingly going out of his way to give them lofty expression, expressing them often in

pointed contrast to the evil utterances, and evidently expressing them with an ardor and a beauty that shows where his heart and his convictions are, they carry great weight. You will be surprised when you see them gathered up, how many there are of these utterances and how convincingly they are put.

But it is on the great, fundamental, ethical trend of the plays that Miss Jennings chiefly bases her contention, amply vindicated, that Shakespeare was a great prophet of peace in an age when war was the chief business of a man and the chief occupation of nations and that he saw clearly that no enduring or worth while civilization can be based on war or force. Everywhere in the dramas there is expressed a belief in an orderly society which war always throws out of joint. Peace is always constructive, war destructive. No enduring good comes out of war. The great gains to civilization come out of the quiet pursuit of truth. The pursuit of peace is ennobling, war is debasing. Peace brings out the high qualities of manhood, war the basest. Peace engenders kindness and mercy and happiness, war generates cruelty and revenge and fills the world with unnecessary suffering and pain. Peace is based on love and co-operation, war on hatred and selfishness. To quote Miss Jennings again: "His political and social philosophy points to a nobler and more ideal civilization, looking forward to an era of co-operation and mutual aid, where men shall no longer vie with each other in armaments and force, but in the pursuits of civilization." While a good patriot and loving England, Shakespeare reveals on every page how his interests are world wide, how he understands all people, how he goes beyond the love of country to the love of humanity. The book is a very valuable addition to the great Shakespearean literature, a venture into new and unexplored fields, and a unique contribution to the rapidly growing literature of the peace movement.

Miss Jennings has incorporated in the book, as a closing chapter, her essay on "Beethoven and World Brotherhood." It is an illuminating essay on which I would like to write at length. It must suffice to say here that she points out how the nobility and serenity of Beethoven's music moves far above the world of petty strifes and jealousies, and how the majestic movement of the music and the divine harmonies lift one into a world of order, brotherhood and joy. On its wings one escapes into the world of the spirit.

Frederick Lynch.

### FIVE NEW TEACHERS AT THE CEDAR CREST SUMMER SCHOOL

JULY 7-19

**Anne Sell**, Narberth, Pa. Graduate of the West Chester Teachers' College. Studied Recreational Leadership at the International Camp for older girls at Lake Winnepesaukee, 1929. Miss Sell will direct the recreational activities at Cedar Crest and teach the course on "Recreational Leadership."

**Kathryn Y. Allebach**, Pottstown, Pa. Graduate of the Philadelphia School for Christian Workers of the Presbyterian and Reformed Church and of Buffalo University. Now teaching in the Reading High School. Miss Allebach will teach two courses, "A Study of the Little Child," and "A Study of the Primary Child," at Cedar Crest.

**Mrs. E. Roy Corman**, Wilkinsburg, Pa., is a graduate of the West Chester Teachers' College, and has several years of experience in the conduct of kindergartens in the Church. She will teach "Story-Telling" and "A Study of the Little Child."



The Rev. E. Roy Corman

**E. Roy Corman**, pastor of the Trinity Reformed Church, Wilkinsburg, Pa., has a Master's degree in Religious Education. He has been successful as a leader of young people in the Reformed Church of Sunbury and as director of Religious Education of the East Susquehanna Classis. He will teach at Cedar Crest two courses dealing with the work of young people in the Church.

**Naomi L. Brong**, Pen Argyl, Pa. Graduate of the School of Religious Education of Boston University and of Ursinus College. Teacher in the Pen Argyl High School. Leader of the groups studying "Dramatization and Pageantry" at Camp Fern Brook, 1928; and at the Kiskiminetas Camp and Missionary Conference, 1928 and 1929. Miss Brong will be the supervisor of the Junior Department of the Vacation Church School which serves at Cedar Crest as a practice school for delegates.

### REFORMED CHURCHMEN'S LEAGUE

The whole Church is making a fine response on the Reformed Churchmen's (Continued on page 23)



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## EDITORIAL

### A "FORGIVENESS WEEK"

Special weeks are not so common in Great Britain as they are in the good old U. S. A., but a correspondent in the London *Times* suggests that there is still room in the calendar for the consideration of a new "week." He writes: "A custom among us away out in the African bush, which has no equivalent in this part of the world (save the possibly near approach of 'Self-Denial' week), is 'Forgiveness Week.' Fixed in the dry season, i. e., the English summer, when the weather itself is smiling, this is a week when every man and woman pledges himself or herself to forgive his neighbor any wrong, real or fancied, that may then be a cause of misunderstanding, coldness, or quarrel between the parties. The spirit of forgiveness, surely an essential part of charity itself, is entered into by the native Christians in sincerity and truth. It is, of course, a part of our religion that a man should forgive his brother. But among recent converts, and even older brethren, in the heat and burden of work this great tenet is, perhaps naturally, apt to be forgotten or overlooked. 'Forgiveness Week' brings it forcibly to mind. The week itself terminates with a festival of happiness and rejoicing. Is it too much to suggest that in this supposedly more civilized portion of the world a similar 'week' might be instituted?"

Our London correspondent, Mr. Peet, who is kind enough to send this quotation, says that "perhaps in time we shall learn to celebrate this week for 52 weeks in each year and meanwhile perhaps, like these Africans, we might like to begin with one!" We heartily second this motion, especially in view of the recent revelations which have come to us from several pastors who are deeply concerned over the discord in their congregations, due to the fact that some people are foolish enough to risk both their temporal happiness and their eternal salvation for the miserable satisfaction of hating some of their fellow-members in the body of Christ. What a pitiable situation it is when men and women who are themselves so greatly in need of mercy remain so merciless in their judgment of others—poor, miserable sinners who plead for God's forgiveness, but are unwilling to forgive their fellow-sinners! Sometimes even ministers of the Gospel give an exhibition of spite and unforgiveness which is sad enough to make men and angels weep. How such a lack of love must grieve the heart of the forgiving

Christ, Who even on the Cross of His agony prayed for His murderers! What a new day it would mean for the Church of God if we could be delivered from spite and malice and all uncharitableness, which so destroy the harmony of many congregations and cause worldlings and critics of the Church to sneer, "See how these professing Christians hate and despise one another." We have observed the anniversary of Pentecost to little effect if it does not bring a new spirit of forgiveness, which will end ancient feuds and give love a chance in your heart before it is too late. By all means, let us have a "Forgiveness Week," if it will in any way help to emphasize the importance of this fundamental Christian grace. God's forgiven children must be man's forgiving brothers.

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### FROM BISHOP TO PASTOR

The Methodist Episcopal Church has just experienced what is said to be "a new thing under the sun." It has been a merry jest that every pastor in that denomination had the ambition to become a Bishop and, if once chosen, he naturally felt that the highest office on earth had been attained. Now, however, Bishop Frederick B. Fisher, of India, has announced that he proposes to retire from the exercise of that office and accept the pastorate of a Church in Ann Arbor, Mich. He gives three reasons for his decision: (1) "A perpetual and growing dislike" of administrative technicalities and the routine of a bishop's duties; (2) his love of preaching, for which he feels himself peculiarly qualified; (3) his retirement from India will, he hopes, help the Churches in that country, where the nationalistic movement is now so potent, to "come quickly to self-direction and control." To an outsider all of these reasons appear to be creditable to Dr. Fisher. There has been some discussion as to whether his action indicates any disparagement of the dignity and value of the episcopal office. The onerous duties of the episcopate together with the increasing and often unwarranted criticisms aimed at the Bishops, have caused the office to lose a good bit of its former attractiveness, and a growing number of able men have in recent years side-stepped the chance to secure the honor.

Although such a step as Dr. Fisher has taken does emphasize anew the primacy of the Christian pastorate as



offering the most sacred and satisfying opportunities to men of the highest type, we do not see that it in any sense detracts from the high character of the bishopric, which in a connectional Church like the Methodist, is an office of extraordinary importance and influence. It simply means that some men may be chosen to this essential work who find themselves unsuited to its demands and comparatively unhappy under the restrictions it imposes. It raises again the most significant question whether Bishops should be elected for life. Both in the interests of greater efficiency and of a truly democratic Church, many have spoken and written in favor of a time-limit. At the recent Conference of the M. E. Church (South) a minister on the verge of election withdrew his name because he could not conscientiously allow himself to be "committed for life to an untried office." *Zion's Herald* has already come out strongly for a 12-year tenure of the episcopal office, with the privilege of re-election for another 4 years. Others raise the question as to whether men would not be likely to be unfitted for pastoral duties after 12 or 16 years in such administrative leadership. But the question is bound to loom large at the next Conference of the Methodists in 1932.

In our denomination, to be sure, all pastors are bishops—and it is hinted that some are archbishops—so this immediate question does not arise. It suggests, however, that if any of our executive or administrative officials, or other general servants of the Church such as theologians or editors, find themselves unfitted or unhappy or unappreciated in their onerous positions, there is always open the possibility of "going up higher" into the pastorate—if they are so fortunate as to secure "a call."

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### THE AUTO AND THE HOME

"The automobile has been the most potent factor in disrupting home life, because it offers such easy opportunities for people to go forth and find diversion and amusement elsewhere. That such opportunities have been a boon to millions cannot be denied, but they are not an unmixed blessing, for they have brought about a restlessness which is antagonistic to a well-ordered and considered life. Quick motion should hardly be considered an end or object in life. It would certainly be a far better occupation for our young people to sit down and practice a musical instrument occasionally than to be only racing up and down a country boulevard at 60 miles an hour."

This solemn indictment was not spoken by a pessimistic preacher in last Sunday's sermon; it is quoted from an address at a New York dinner, given by that great and lovable composer and conductor, Dr. Walter Damrosch, who has helped so many of his fellows to an appreciation of the finer things in life, in the leadership of a great orchestra, in his lectures and over the radio. His portrayal of the auto as a powerful contributing agency in the disintegration and deterioration of the old-fashioned American home cannot be dismissed lightly. It requires genuine self-discipline and self-mastery to own an automobile and to "use it as not abusing it." The undoubted advantages of the motor car have made it indispensable to many—but it has also multiplied temptations for millions; it has accentuated the use of the "week-end party," which has had such a devastating effect on Church attendance; and its baleful influence upon our home life, as Dr. Damrosch suggests, is only beginning to be properly estimated. Truly we need to learn to use these machines as Christians ought to use them—and not allow them to become a curse to us and to our children.

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### THE SPIRITUAL-MINDEDNESS OF JESUS

If we are to give the Gospel narratives any considerable measure of credibility, we must agree that Jesus was a *man of spiritual-mindedness*. This particular element of His character was dominant. While He was in the world, He was not of the world. His words, His acts were characterized by that fine quality which is sometimes termed unworldliness. While He was clothed in flesh and outwardly ap-

peared much as other men, there was about Him an indefinable something that made Him different, outstanding, other than ordinary mortals. It was that spiritual quality that only the spiritually-minded may possess in any degree, and that He possessed in a superlative degree.

Jesus told Pilate that His kingdom was a kingdom of truth, and truth is immaterial, spiritual; the reign of Jesus in that kingdom was without a rival. He was supreme. His great utterances were so manifestly true that they needed only statement; they no more needed buttressing than axioms. What argument could make more sure—"Blessed are the peacemakers; for they shall be called sons of God"; "Blessed are the pure in heart; for they shall see God!" They are truths that only a man of spiritual mind could discern and express. They not only express noble spiritual truths; they also evidence that He who spoke them was of spiritual mind.

The spiritual-minded man is a man of *prayer*. He not only prays much, but he delights in prayer. Prayer is to him an exercise of supreme blessedness. Measured by this criterion, what may we say as to the spiritual-mindedness of Jesus? The record is very brief, but how much relatively it does contain as to the fact that Jesus was a man of prayer, and that He found great satisfaction in prayer. He often prayed with His disciples so that they asked Him to teach them how to pray. He rose up a great while before day and went out into a desert place apart to pray. He went out into a mountain to pray and spent the whole night in prayer to God. Such statements are significant. It cannot be that He spent the long hours of the night in asking God for things; rather He spent those hours in communion with God, His head reclining on the bosom of God, as did the head of the beloved disciple upon His own bosom! And only a spiritually-minded being could thus recline upon the heart of the Almighty!

The evidences of the spiritual-mindedness of Jesus may be found on every page of the Gospels. He was essentially spiritual. Witness his conversation with Nicodemus, or with the woman by the well in Samaria, or with the outcast at the feast of Simon, the Pharisee, and especially the beautiful address in the "Upper Room" on the eve of His betrayal, concluding with that intercessory prayer wherein He opens to us the gates of Paradise and permits us to get a glimpse of the "Land that is fairer than day!"

We may think of Jesus as a man among men, high-minded, pure, of noblest mien; we may think of Him as towering far above all others in the supremacy of a masterly intellect; but let us also think of Him as peerless in the realm of Spirit. Someone has said that while "Socrates died like a philosopher, Jesus died like a God"; let us think of Him rather as living like God, as the well-beloved Son of God, as God manifest in the flesh, as God in Christ reconciling the world unto Himself!

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### BLESSINGS FROM PENTECOST

The celebration of the Pentecostal season in commemoration of the birth of the Christian Church 1900 years ago was a great blessing. It wrote the word "Pentecost" on the heart of the Church with new meaning. The solemn and devout preparation for it gave God's Holy Spirit a new opportunity to bless Christians with purity and power from on high. The pulses of the Christian life move faster. One cannot but feel that everywhere there is a renewal of spirit in the Church.

One helpful outcome of this celebration which the Church should never lose, is the lengthening of the Church year. It is a thought full of reproach to remember that for many people and for many years Easter has seemed to be the culmination of the Christian year. Not only have many of the young members thought of it as something parallel to Commencement in the secular schools; but older members have set an example suggesting that "after Easter comes vacation."

In the order of God's grace, this period is to be not one of death, but of newness of life. The Church and all Christians need Pentecost; and if this year's celebration is but the beginning of a worthy emphasis upon it, greater

—G. S. R..



things are in store for the Kingdom of Christ. Other festivals, Christmas and Easter, are observed in pagan—though transfigured—ways. In the future years, may Pentecost, this distinctive Christian festival, be observed in an ever-deepening experience of God by a Church ever new-born in the ministry of the Holy Spirit.

—ARTHUR C. THOMPSON, D.D.

Tamaqua, Pa.

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### THE POSITIVE NOTE

In the year 1896, a young theological student in the Lancaster Seminary gave one of his first sermons to a beloved teacher for his criticism and counsel. The other day he was pleased to find among his souvenirs this note in reply written by that teacher, who was one of the most honored leaders in the history of the Reformed Church, Dr. Thomas Gilmore Apple: "Dear Brother, I have read your sermon with great interest. I find in it what is not usual, a *positive view of Christianity*. Christ saves primarily not by suffering, but by a *positive life*, which brings life, hope and faith into man. Especially worthy of commendation is the view you take of *humanity as elevated in Christ*. We must have faith in man because Christ elevated him into a new life. True, he is sinful and guilty; but Christ has given humanity a new character. This is positive Christianity, and it inspires the highest hopes and the noblest faith. So I have only to commend and no special criticism to make, and I take pleasure in writing this. Affectionately yours, Thomas G. Apple."

After a generation of years has come and gone, it is not too much to say that the good counsel of this wise teacher abides, and the man to whom it was addressed confesses that he has sought, in spite of many doubts and failures, to test his messages by this standard, in order to be faithful to the positive and constructive Christ, Who came "not to destroy, but to fulfil." It is dangerous, to be sure, to exalt unregenerate humanity as great and good apart from Christ. "Of myself I can do no good thing"—this was the great Apostle's basic confession. It was a necessary beginning for true spiritual progress and power. But if he had stopped there, his energies would have been paralyzed, his life impotent. "But," he added—and we thank God for that "but"—"I can do all things through Christ Who strengtheneth me." That completes the picture, and tells the story of a triumphant life, undefeated even by death itself.

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### THE BIRTH RATE AND THE HOME

According to statistics made public by the Interior Department of our Government, the American birth rate is declining rapidly. This is not surprising, but it is of real importance. Our declining rate is rapidly cutting down school registrations; even in the fast-growing cities the number of children in the lower grades shows an actual decrease. In spite of the rapid growth of Chicago, for example, there were 260,872 children in the first six grades of the regular day schools in 1924, and last year the enrollment was 254,666, a decrease of 6,206. Many factors have entered into this situation which we cannot here discuss in detail. Many believe that the chief reason is economic, while others attribute it to selfishness, the love of pleasure and luxury, and the unwillingness on the part of present-day married couples to make sacrifices. Whatever be the cause or causes, the effect upon the home life of the American people can hardly be over-estimated.

Supreme Court Justice Lewis, of Brooklyn, in a significant statement the other day declared emphatically that *childless homes lead to divorce*. In a survey of 64 undefended divorce cases, recently tried by him in one day, for instance, he discovered that there was but one child for every two couples, and the duration of the unions averaged less than 3 years. This eminent jurist believes that too many women are not having children and apparently have listened eagerly to the doctrines advocated by the exponents of birth control. "I have taken this matter up with my associates on the bench," he says, "and between us we have

tried thousands of undefended marital cases. It is my conclusion that childless homes are responsible for the almost complete absence of real home life. In 9 cases out of 10, the suing woman eagerly says she desires no alimony, which leads to the inescapable conclusion that she is so anxious to get rid of the man she promised to love, honor and obey, that she waives all alimony and is willing to step out into the workaday world and earn her own livelihood. Not long ago a home meant something. It was the location of our birth. It was the place where we entertained our friends and where we held all our family functions. Today we are born in hospitals, we entertain in our clubs, we eat in restaurants, we entertain our visiting friends in cabarets, we are married in the Churches or hotels, and we are buried from funeral parlors. I cannot help but reach the conclusion that if our women had children there would be more happiness and fewer divorces. Presence of children attracts the husband to his home, and keeps the mothers from the gossiping neighbors and bridge parties. Absence of children promotes discord. Their presence makes for harmony. I know of scores of cases where the husband remains home merely for the sake of his love for the children. If such men did not have children, they would leave their wives and either get or give a divorce." Those who are interested in the future of the Republic can scarcely afford to ignore the significant implications of this statement by Judge Lewis.

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### OHIO SYNOD'S SPIRITUAL CONFERENCE

It was a rewarding privilege to have a share in the second annual Spiritual Conference of the Ohio Synod, which was held at Heidelberg College and the beautiful new Trinity Reformed Church, Tiffin, O., June 16-17. It has been manifested frequently that Ohio Synod knows how to do things, but we doubt if this was ever more fully exemplified than in connection with this Spiritual Retreat, in which over 150 of the ministers and laymen of the Synod participated. The fact that so many were ready to give two days of their time during this busy month of June to come together for such a purpose was in itself significant. We are wondering whether the time will ever come when all our Synods will feel the need of such an annual Spiritual Retreat and will succeed in making it as truly helpful as Ohio Synod has done. We have no hesitation in saying that the program, apart from the participation of the writer, was extraordinarily strong in its spiritual urgings and inspirations. The keynote address by the President of the General Synod on the subject, "Is It Well With My Soul?", was a masterly presentation which made a profound impression. The MESSENGER is much gratified to learn that we can probably publish this in full. Dr. Joseph A. Vance, the distinguished pastor of the First Presbyterian Church of Detroit, whose gracious personality and fruitful ministry in one of America's greatest cities have made him the friend and helper of thousands, gave two messages of a high order on the themes, "The Soul-Life Needed In This Modern Day" and "After Pentecost—What?" Special conferences, on "The Minister's Problems," led by the editor of the MESSENGER, and on "The Layman's Problems," led by Elder J. Q. Truxal, were heart-searching in their unhesitating frankness and definiteness.

But even more than the program, it was the spirit of the Conference which was exceptional and heart-warming. One seemed to sense the feeling of inadequacy, the genuine contrition of needy men, the yearning for purity and for power. Much time was given to song and prayer. The singing of the good old hymns of the Church and familiar Gospel choruses, under the leadership of the Rev. W. E. Troup, was in itself a spiritual feast, and the prayers were a veritable means of grace. It does not seem possible that any who participated in this retreat in sincerity could fail to be changed by it. If any man went away without an increased humility, a new tenderness of heart, and a deeper yearning for God-likeness in His own personal life, he must have come away with his heart more dangerously hardened against the voice of God's Spirit. Such seasons of real heart-searching are greatly needed in our day. Noth-



ing better can happen to the Church than that its leaders shall become more fully consecrated to the task, more truly sensitive to the voice of God, more spiritually-minded in the midst of a generation in which so many have almost if not entirely lost sight of spiritual realities.

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## The Parables of Saged the Sage

### THE PARABLE OF THE KLYNIK

I have a friend who is a Physician, and who doth specialize in the care of Children. And I think well of that. And he spake unto me, saying, I have the impression that thou carest for Children.

And I said, The world would be a very dull one for me if all its inhabitants were grown up; indeed, my hope of entering into the Kingdom doth largely lie in this, that a part of my nature still is Adolescent or younger.

And he said, Come with me and visit my Klynik.

So I went with him, and he was caring for Undernourished Children. And when he got through with them they were no longer Undernourished.

And I was happy in what he exhibited unto me.

And he said, I should like thee to behold the results of an Experiment.

And I said, I am interested in Experiments. Life for me hath been just one Experiment after another.

And he took me through a Ward where were children, who seemed to be doing Well, but nothing extra.

And I said, Those children are a good, average lot.

And he took me through another Ward, and I said, Upon the whole, these would seem to be doing a little better.

And he said, Thou hast rightly judged.

And I said, What is the basis of Division, and what is the result of the Experiment?

And he said, In the first ward every child is tested for the kind of Food in whose properties the child is deficient, and he is then fed a Balanced Ration, accurately measured to give him precisely the results which in his case are desirable.

And I said, It would appear that the method is working well.

And he said, It worketh well. We get results which justify our theory and practice.

And I said, What about the other Ward?

And he said, In the other Ward, the nurses carry in Trays with all manner of good Food, cooked in the same kitchen and dished out of the same Potts as the other, and every child eateth what he liketh and as much or little as he liketh. And he may cram his mouth over-full and no one doth reprove him; and he may spread part of his meal over his face and clothing and no one doth say him Nay. And he may eat his Ice Cream or his Pie first or last or all the time as he pleaseth.

And I inquired, How doth that plan work?

And he said, The children in the second Ward are Fatter and Fairer and Weigh More and Sleep Better and are discharged sooner than in the other.

And I said, Why, then, have both Wards?

And he said, As Jesus said about His method and that of John, Wisdom is justified in both kinds of her children. Yet do we discover that children, left to their own choice without urging, find at length a Balanced Ration; and furthermore, so do they educate each other that in time the children in that Ward have better table manners than the other.

And I said, I am ignorant of many things, and I know nothing of Calories and Vitamines, but if I come to thy Klynik, put me in the Ward where Freedom doth abide.

And he said, On an average, it appeareth to work rather better than to govern one's Diet by Rule.

## This Do in Remembrance of Me

(A Communion Sermon Preached in the Broadway Tabernacle, New York City, Sunday Morning, June 1st, 1930)

THE REV. CHARLES E. JEFFERSON, D.D., LL.D.

"This Do in Remembrance of Me." These words are linked in our mind with the bread and the wine. We always expect to hear them on Communion Sunday. But in the Broadway Tabernacle, Communion Sunday comes only once in two months, and we ought to hear these words oftener than that. This morning I am going to give them a wider application so that you will be able hereafter to hear them through all the days.

Jesus was always thinking of Himself. He was not thinking of Himself selfishly, but for the sake of others. He very often spoke of Himself. He did this in order that others might think of Him as they ought to think. He was always endeavoring to bring men close to Him. He said, "Come to Me." "Follow Me." "Abide in Me." "Eat and drink Me." "Live and die with Me."

He was always exalting Himself, magnifying Himself, lifting Himself above everybody. He had no hesitancy in putting Himself above the prophets. The most popular of the prophets was Jonah. He stood head and shoulders above every other prophet because of his amazing success as a preacher. He had succeeded in doing what no other prophet had ever accomplished. He preached so effectively that an entire city succumbed to his appeal. It was no ordinary city. It was Nineveh, the biggest city in the whole world and a Pagan city too. This colossal Pagan city repented in response to the preaching of Jonah. Jesus calmly said, "A greater than Jonah is here."

He placed Himself above the kings. The greatest Jewish king in regal glory was King Solomon. In splendor he outshone every other king and he also surpassed all others in his reputation for wisdom. A queen came from the ends of the earth in order to look into his face and listen to his words. Jesus calmly said, "A greater than Solomon is here."

### FELLOWSHIP

I cannot be the best in me  
Without the aid of you;  
Without the words you speak to me  
In hours of darkest hue;  
Without your handclasp, firm and sure  
To keep me on the path;  
Without your kindly light so pure,  
Which flows, with beams that laugh,  
Forth from your countenance serene . . .  
Our quest for common things . . .  
Some harsh experience—mutual—seen  
Thus and shared, taking wings.  
I scorn my bitter loneliness,  
Strive toward my loftiest wish,  
When you, with tender helpfulness,  
Inspire, renew, uplift.

—Herman J. Naftzinger.  
Hegins, Pa.

He placed Himself above the law-makers. Great men in olden times had written down on parchment things which men were to do and other things which men were not to do. Jesu said that some of these commands had been outgrown, and calmly said, "I say unto you!"

He put Himself above the patriarchs. The greatest of the patriarchs was Abraham. He was the father of the Jewish race. His figure loomed large on the distant horizon. To the Jews Abraham was the first man. They did not care to go beyond him. Jesus calmly said, "Before Abraham was born I am."

He placed Himself above everybody and in a class all by Himself. He never classified Himself with other men. To His disciples He was in the habit of saying, "One is your Master, and you are brothers. Do not allow yourselves to be called masters. There is only one Master, and He is the Christ." When Jesus asked Simon Peter one day what people were thinking about Him, Peter replied that they were convinced that He was a prophet. They were not sure as to which prophet He was, but they were all agreed that He was one of the prophets. Whereupon Jesus inquired, "Who do you say that I am?" and Peter replied, "I think You are the Messiah, the One for whom the world has been waiting. I think You are the Son of the living God." And instantly Jesus exclaimed, "You are right, and I am now ready to begin the building of My Church. Upon you and upon men like you I am going to build an institution which can never be destroyed."



He exalted Himself above everybody and also above everything. There were two institutions which were especially sacred to the Hebrew heart. One was the Sabbath. It had come down to them from the days of Moses and was held in a reverence that became almost idolatry. The religious leaders of the nation had bound the Sabbath Day round and round with all sorts of restrictions in order to keep the Sabbath from being injured by the carelessness of men. But Jesus swept away the restrictions, saying, "The Son of Man is Lord of the Sabbath."

Another object of veneration was the temple. To the pious Jews there was nothing so sacred on the earth as the temple. But Jesus calmly said, "A greater than the temple is here." It was because of His constant elevating of Himself above everybody and everything that His fellow countrymen were exasperated and finally crucified Him.

He persistently asserted that He was indispensable to the life of the soul. We live in two worlds, the physical world and the spiritual world. In the physical world we know what light means. We cannot get on without it. We are all dependent on the sun. All the flowers are rooted in the sun and all the trees and all living creatures and all the human race. Without the sun we die. Jesus, speaking of the spiritual world, said, "I am the Light." We are dependent on bread. Without bread we become emaciated and perish. Jesus said, "I am the Bread." In the physical world we are dependent on water. We cannot get on without it. Without it life soon comes to an end. Jesus said, "I am the Water of Life." We all know that a vine is organically connected with the branches and that unless the branches are connected with the vine the branches wither. Jesus said, "I am the Vine. You are the branches." We know that we cannot get into an enclosure unless there is a door. Jesus came to set up the kingdom of God and into that Kingdom every soul must make its way. Jesus said, "I am the Door." He lived in a land of sheepfolds and shepherds. He often compared men with sheep. Sheep have a propensity of getting lost. They must have a shepherd. Jesus said, "I am the Good Shepherd." We are living in a world in which it is easy to miss the way. Devout souls eager to find God have often become bewildered. There is only one way to God and Jesus said, "I am the Way." We all want to know the truth because it is the truth that sets men free, and Jesus said, "I am the Truth." We want to live and we want to live abundantly. Jesus said, "I am the Life." We want to rise from the dead. But there is no resurrection from the dead except through Jesus. He said, "I am the Resurrection." He said, "I am the bright and morning Star. I am the Star that foretells the day. I am the Star that kindles in men's hearts high expectations. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. I am the first letter of the alphabet of life, and I am the last letter too." It was Jesus' contention that He is indispensable to us, and that without Him we can do nothing.

It is in this exaltation of Himself by the Founder of our religion that we find the distinguishing characteristic of Christianity. No other religion speaks after this fashion. You have probably often heard it said that all religions are alike. They are all pretty good in their own way and after their own manner. Christianity is probably a little better than any of the others, but all religions, after all, are very much the same. There is an impression abroad that it does not make much difference what religion a nation professes. There are those who think that every nation ought to have its own religion, the religion which it has inherited. They think that Mohammedans ought to remain Mohammedans because they have been Mohammedans so long. Mohammedism is congenial to their nature. Hindus ought to

remain Hindus because their religion is so ancient and chimes in with the Indian nature. Buddhists ought to remain Buddhists and Confucianists ought to remain Confucianists and Taoists ought to remain Taoists and Zoroastrians ought to remain Zoroastrians and Shintoists ought to remain Shintoists. The Japanese are naturally Shintoists just as the Chinese are naturally Confucianists. This is an impression that

#### A PARAPHRASE OF PRECIOUS PROMISES

How often as day fades away into night,  
In fancy we wander to where all is bright,  
Where "just ones made perfect" by Jesus their King,  
True worship and honor and glad homage bring.—Heb. 12:23;  
Rev. 5:12 and 13.

"Eye hath not seen" is the promise that thrills us!  
"Ear hath not heard"—how the thought of it stills us!  
"But for a moment is our light affliction,"  
Making more welcome our King's benediction.—Isa. 64:4;  
1 Cor. 2:9; 2 Cor. 4:17.

"Burdened, we groan" in this house made for tears;  
"Without us are fightings, within us are fears,"  
But "having these promises" let us take heart:  
"If with Him we suffer," He joy shall impart.—Rom. 8:23; 2 Cor. 7:5; 2 Cor. 7:1; 2 Tim. 2:12.

"In evil reports, and those things that are true,  
In "tumults, distresses, and failures" we rue,  
"By pureness, by kindness, and by love unfeigned,  
We bravely press forward, not having attained."—2 Cor. 6:5-8.

Strong armor we need to be able to stand,  
While still in this terrain, the Enemy's land;  
Flesh and blood we might conquer, were just these our foes,  
But spiritual wickedness we must oppose.—Eph. 6:11-12.

Our Righteous Defender provides all we need,  
From sin's dreadful thralldom that we might be freed:  
With Salvation's Helmet and Faith as our Shield,  
The Sword of the Spirit has our help revealed.—Eph. 6:16-17.

True Faith is the stepping-stone by which we rise  
Toward heights still invisible to mortal eyes;  
And laying aside every burden and sin,  
We look unto Jesus—through Him we shall win!—Heb. 12:1-2.

—Laura Murdock Kichline.  
Orangeville, Penna.

is just now widespread. People who talk this way assume that all religions are much alike and that Christianity is to be classified with the others. We are living in a generation that is the victim of careless thinking and reckless talking. People who say that Christianity is like all the other religions do not know the other religions or Christianity. They are simply repeating something they have heard.

To be sure there are resemblances be-

tween Christianity and other religions, but that does not prove that Christianity and the other religions are alike. There are resemblances between a plum and a peach, but a plum is not a peach and a peach is not a plum. There are resemblances between a grape and an orange, but a grape is not an orange and orange is not a grape. There are resemblances between a dog and a man. They both have two eyes and two ears and a nose and a tongue and teeth. But who would dare say that a man is like a dog? A man and a dog belong to two widely separated kingdoms of life. Equally false is it to say that Christianity is like all the other religions. Jesus never spoke like the founders of other religions. We know what the Hebrew prophets said. The sacred books of the Jewish race lie before us in the Old Testament. We are able to read what the greatest of the prophets said and not one of them talked like Jesus. Isaiah never said that he was the light of the world, nor did Jeremiah say that he was the bread of life, nor did Ezekiel say he was the water of life, nor did Amos or Hosea or Habakkuk or Micah or Malachi or any of the prophets say the things about themselves which Jesus said about Himself. It is incontestably true that Judaism, the religion which comes nearest to Christianity, is not at all like Christianity in the teaching of its greatest men about themselves. When we come to the other religions of the world their founders stand at an infinite distance from the founder of Christianity. Mohammed never claimed to be the light of the world, nor did Gautama claim to be the bread of life, nor did Confucius claim to be the water of life, nor did Laotse claim to be the vine and other men the branches, nor did Zoroaster claim to be the way, the truth and the life. Jesus stands unique and alone. He is above all others. He is the Son of the living God. He is the Messiah, the One for whom the human heart longs and of Whom the soul forever dreams. He is the High Priest and the Victim. He is the Foundation and the Cap-stone of the temple. He is everything.

And therefore when Jesus went into the upper room in the city of Jerusalem to spend His last hours with His intimate friends He was still thinking and speaking about Himself. He told them He was going away but that He would never be really separated from them. By and by He took a piece of bread and passed it from one to another saying, "Do this in remembrance of Me." And later on He took a cup of wine, passing it from one to another, saying, "Do this in remembrance of Me." His desire was that He should never pass out of their minds. They were to think of Him all through life and forever.

And now I want to widen the application of the words, "Do this in remembrance of Me," for they are great enough to cover all life. We should do everything in remembrance of Him.

We ought to do our duty in remembrance of Him. We all have our duties. Some duties are hard, others are painful. Instinctively we shrink from them. We try to evade them. We cry out in protest against them. But the next time you find yourself running away from a duty, take hold of it and do it in remembrance of Him Who always did His duty without complaint, Who never turned His back on a duty but Who could say, "I do always the things which are pleasing to God."

We are in a world in which burdens must be carried. Some burdens are heavy and we try to get out from under them. Some of us bear them complainingly, feeling that we are unjustly treated because the burden is too heavy for us to bear. The next time you find yourself groaning under your burden, try to carry it in remembrance of One whose burden was heavier than yours and Who carried it without a word of complaint, up Calvary, even to the place of a skull.

We are living in a world full of perils.



Storms sweep across the earth. They fill us with fear. We are timorous and we cry out in alarm. But the next time you find yourself in the midst of a storm, quiet your heart by thinking of One Who was never afraid of anybody or of anything but Who was able to sleep even when the boat was tossing and Who looked unafraid into the eyes of a storm saying, "Peace, be still." Face all the storms in remembrance of Him Who was never afraid.

We are living in a world in which tribulations are common. We are susceptible to many kinds of afflictions, afflictions of body and afflictions of mind and afflictions of spirit. We have our sorrows. We cannot escape them. The cup is bitter and we are obliged to drink it. The next time you are compelled to drink a cup that is bitter drink it in remembrance of One who said, "The cup which My Father has given Me to drink, shall I not drink it?" One of the most painful of all afflictions is injustice. We are all certain at some time or other to be treated unjustly. It is difficult to keep from crying out in anger and resentment. The next time you are smarting under injustice remember Him Who when He was reviled, reviled not again, and Who as a sheep before her shearers is dumb opened not His mouth.

We are living in a world where we cannot escape the experience of being wronged. People say false things about us and they do cruel things to hurt us. To resent wrong is natural, and to become revengeful is common, but the next time you feel like striking at your enemies overcome your vindictiveness by thinking of One who even when the nails were being driven through His hands said, "Father, forgive them, for they know not what they do."

There are three supreme temptations in life, and these three temptations everyone must encounter. The first of the three temptations is the temptation to give up belief, belief in the goodness of God and in the nobility of man. There are times when it is easy to believe both in God and in man, but there are other times when it is almost impossible. When the sun is shining by day and the stars are shining by night it is easy to believe that God is good and that men can be trusted, but when the sun ceases to shine and all the stars die, it is exceedingly difficult to walk by faith. Jesus believed in God. He always believed in God. He believed in God to the uttermost. God did nothing to deliver Him from the cross, but Jesus kept on believing. Men hated Him and hissed at Him when He was dying, but He kept right on believing in men. "I am going to draw all men unto Me." The next time

you are tempted to doubt God and to give up your faith in men remember Him Who with His last breath said, "Father," and Who to the very end believed that the deepest thing in man is divine.

Our second temptation is to give up hope. Our expectations are often crushed and the things we have dreamed do not come true. It is easy to fall into despondency and slide down into despair. The next time you are tempted to give up hope remember Him Who never despaired but kept on hoping to the end. When the servants came and told the ruler of the synagogue that his little daughter was dead and there was no use of hoping longer, Jesus said, "Let us go on!" Even death did not daunt Him. On the last night of His life He said, "Be of good cheer. I have overcome the world." When His disciples were despairful He said, "Fear not, little flock. It is your Father's good pleasure to give you the kingdom."

The third and last temptation is to give up loving. It is difficult to love always. There are times when love is well nigh crushed out of us. We become ugly and sour and vindictive. The next time you are tempted to give way to hatred sweeten your heart with the thought of One Who loved from the beginning and Who loved to the end.

## Can a Reformed Church Consciousness Be Made to Fit in with a Growing Kingdom Ideal?

By ALFRED NEVIN SAYRES

This is a question that could be asked only in our day. It reflects the dilemma of a Church that is becoming increasingly conscious of the defects of denominationalism and at the same time is seeking to find the proper channel of expression for its growing passion for the Kingdom ideal. Peter Ainslie's drastic arraignment of our sectarian divisions in "The Scandal of Christianity" tells nothing that is really new. It simply faces in a straightforward manner the debacle of the sectarian spirit to which the eyes of Protestantism have been gradually awakening during the last decade or two. To be sure, a great array of Christians of one stamp or another do not yet know it, but the number is rapidly multiplying of those who have discovered the fundamental lie in the basic assumptions of our sectarian divisions. Whatever the historic justification of our divisions may be (perhaps we would be still more honest, if we could say explanations rather than justifications) we are coming to see now that our incorporation of theological and ritual differences into hostile, competitive, unbrotherly camps is a tragic handicap to the cause of Christian progress.

Since clear thinking is not a gift of the mass mind, we find a host of Christians, now that they have become aware of the folly of sectarianism, ready to cast overboard the old denominational loyalties for which heretofore they were ready to die. It is as if a man suddenly developed a passionate dislike for the house he was living in and moved his furniture out into the street before he had acquired another house to serve as his home. This growing popular realization of an ideal that surpasses each and every denominational goal has consequently resulted in a sapping of denominational loyalties. The once familiar terms of devotion—"our beloved Zion," "our common Presbyterian faith," "the great Lutheran Church," "the Baptist fold," and the like—do not fall so easily from men's lips as they once did, and the old-time loyalty to the Church of the fathers has been weakened.

That this new vision of the Kingdom has been progressively captivating the im-

### "ALL YE ARE BRETHREN"

By the Rev. William Pierson Merrill, D.D., Minister Brick Presbyterian Church, New York

Jesus came into the world on a mission of unity. His aim was to bring into existence a brotherhood that should grow and expand until it held all men and races and classes in one family of God. The world of today has a painful sense of its need of overcoming its tendency to split, of replacing the antagonism of race and class and nation with a real and generous spirit and policy of co-operation. The Church of Christ ought to face such a situation with a deep and strong conviction that it has "come to the kingdom for such a time as this." Christ alone can make the world one. How can we offer Christ as the unifier the world needs when the Christian Church is split into fragments? The best answer is in Jesus's own words: "Hereby shall all men know that ye are My disciples, if ye have love one for another."

agination of Christians is a blessing of the ever-moving Spirit of God. That the new vision finds men confused as to the practical tools for its realization is a sad lack to be corrected. When our goals were limited, our limited tools were adequate. Now that our goal is one inclusive dream of the Kingdom, we are at a loss what tools to use.

How far our organization of the Kingdom ideal lags behind our advances in statecraft! Time was when thirteen little dominions, children of one mother-land, bordered the Atlantic coast of North America, and the time came when above their selfish and hostile aims they became conscious of problems and needs that they had in common. The more prophetic minds among them caught a vision of union about

a common standard and set about incorporating it in a single form of government. In that transition period it was difficult for many to see how they were to reconcile their old loyalties to Massachusetts, Pennsylvania and Virginia with the new loyalty to a federation of states. That period has been characterized by the historian John Fiske as the critical period of American history. Happily it has passed and during one hundred and fifty years it has been growing increasingly plain that there is no conflict between our loyalty to the Union and our several loyalties to the states of which we are citizens. The good citizen of Pennsylvania is a good American citizen. The better citizen he is in his own town, the better an American he becomes. The dilemma of Patrick Henry is lost in the shadows of the past. No one today faces the alternative of being either a Virginian or an American. There is not even a question of first loyalty any more. A man is at one and the same time a Virginian and an American.

We Christians are just now passing through this critical period, when we are seeking for a suitable incorporation of our Kingdom-ideal in appropriate forms of Church government. As yet nothing corresponding to the Constitution of the United States has been devised for the Christian Church. The Federal Council of Churches is so loose as to leave us still disjointed and combative. We are reaching about and grasping and groping for some sort of vital bond of union that will enable us to construct an organized agency for the realization of the Kingdom-ideal.

What sort of form this Church of the future will take one can scarcely foretell at this hour. But this thing is sure—if Christianity can devise some unifying agency that will compare in effectiveness with our Constitution, it will solve our dilemma in this way. It will identify our loyalty to the one unit of the Church with which we are affiliated and our loyalty to the Kingdom of God. It will teach us how to seek first the Kingdom of God while we are giving right of way to those immediate



enterprises of our own little sector of the Christian Church.

In the meantime, what is the Christian's strategy during this transition period? While we wait for the unifying of Christendom, must we mark time, or can we go forward? Can we reorganize the Church while we are progressively advancing the cause of the Kingdom, as the Grand Central Station in New York was rebuilt from top to bottom without the suspension of a single train? I think we can do these two things at the same time. I believe we can go forward, even while we are engaged in the business of reorganizing Christendom. I think the Christian's strategy is to work as hard as he can for the goals of the Kingdom with the best tools he has at his hand.

In other words, our interim policy as members of the Reformed Church during whatever revamping Protestantism or all Christendom must undergo is to accept our present order as the best tool with which to do the work today and to work at it with all our might.

In that spirit I think we can develop a Reformed consciousness that will perfectly

fit into the Kingdom—consciousness which is paramount. To be very concrete, the work of the Kingdom in North Japan in 1930 will be carried forward in the measure that the people of the Reformed Church in the United States loyally support and promote North Japan College, Miyagi College and the evangelistic enterprise that radiates about our Sendai mission. The Christian homes of America will be preparing better citizens for the leadership of America tomorrow, if the Reformed Church gives itself to the training of parents and the provision of helps for the Christianization of the home.

In short, until other and better agencies for the advancement of Christendom are devised, the one way to promote the Kingdom-ideal is through our existing orders. Members of the Reformed Church are Kingdom-conscious when they are throwing themselves into the Reformed Church's share of the Kingdom work. Of course we need a Reformed Church consciousness—not of the old sort that set us over against Methodists, Lutherans, Baptists and Presbyterians, but of a new sort that aligns us with them in a common cause, as the colonists were slowly but

surely welded into a unity through a century and a half of devotion to a cause they held in common.

Our Kingdom loyalty is a futile and impractical thing if it does not intensify rather than weaken our devotion to the Kingdom work in which our own Church is engaged. Of course it will make us more critical of the character of that work. It will make us ask questions as to whether this or that bit of work is really a contribution to the Kingdom. Praise God for such a discriminating kind of loyalty. We do not want a Reformed Church consciousness that is blind and that follows slavishly the leadership of anyone who stands on a box and waves a flag. But all loyalty to the Kingdom that is genuine will lead men on to share in any part that our own Church may play in the advancement of the Kingdom. It's not only "our beloved Zion" that challenges our loyalties in this year of 1930. It's the call of the Kingdom conveyed by "our beloved Zion," and we should be ready to present ourselves as living sacrifices, holy and acceptable unto God.

Lansdale, Pa.

## A Letter From London

By HUBERT W. PEET

(A Rewarding Review of Men and Events Across the Sea)

### Dr. Barnes Ready for Prison

"If their appeal caused me to be sent to prison I should without complaint thus serve the cause of Reformed religion." With these words the Bishop of Birmingham meets the decision of the Court of Chancery that he must institute to St. Aidan's, the priest selected by the trustees, though this priest will not promise to refrain from the practice of public reservation of the Holy Communion. He explains what his policy has been since he became Bishop of Birmingham. A group of Anglo-Catholics refused to do as he requested them, and still observed certain illegal services, such, for example, as benediction. The bishop did not take legal action to dispossess them; but when a living became vacant he insisted on a promise from the new clergyman appointed to it that he would not disobey the law. The trustees of St. Aidan's, one of whom is the Bishop of Truro, appointed a nominee who would not accept the bishop's ruling; thereupon the bishop refused to institute him, and though the Civil Court has supported the trustees, he still refuses. It is doubtful whether the trustees will take further action which might lead to the imprisonment of the bishop.

The controversy has raised some vital questions. Many churchmen and free churchmen are shocked at the action of the trustees in bringing their case before a civil court. A Scottish theologian speaks for many others when he says that it is intolerable that civil court should be appealed to, to intervene to make a bishop perform what is, if not in itself a spiritual act, at least an act with spiritual consequences. Will the bishops take the intrusion of the secular authority lying down? asks a great Anglican scholar. The question whether or not Dr. Barnes is to be sent to prison is likely to raise other problems, which once raised are not easily settled.

### Evangelicals and Reunion

Many persons are leading theologians and ecclesiastics to define their attitude towards reunion. The approach of the Lambeth Conference and the South Indian proposals in particular have led to a spate of books and pamphlets and findings at conferences. The Oxford Conference of Evangelical Churchmen, for example, has issued certain findings which have a spe-

cial bearing on the present situation. They state, "The conference reiterates its conviction that the ministries of the organized non-Episcopal Churches are real ministries of the Word and Sacraments. In essentials the ministries of Episcopal and non-Episcopal Churches which imply a sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, share the same Divine authority."

Another finding runs: "The conference rejoices that the proposals for union in South India seek the achievement of union by unifying the ministry through the adoption of the rule of Episcopal ordination; and it desires to express its grateful appreciation of the service which has been rendered to the common cause by those who have been willing to change their customs in order to make this possible. The theory generally known as apostolic succession has never been a doctrine of the Church of England, and it should be made clear that it cannot be imposed upon any uniting Church."

The conference urged on the Lambeth Conference the necessity of furthering the purpose of reunion, and considered that the worship of the One Lord is incomplete unless Christians are able to share the fellowship which they have with Him at the Lord's Table. They reaffirmed their conviction that inter-communion is the most effective way to reunion between the Churches.

### A Philosopher Prophesies the Death of the Church

The editor of "The St. Paul's Review" has reminded his readers that the number of the clergy on the active list was practically the same in 1928 as in 1851, though the population of England has doubled in the interval. There was also a serious decrease reported from Sunday Schools. Such facts as these have been used by Mr. C. E. M. Joad, the philosopher, who has assured a meeting of students at Cambridge that a generation is growing up in England without religion. "They do not believe, they do not want to believe, and the subject bores them." Speculating on the future Mr. Joad believes that science will administer the knockout blow to organized religion within a hundred years; and in place of such religion there will be

a widespread mysticism. But though there are many disquieting signs in the life of the Churches, it must not be overlooked that the Student Christian Movement was never so strong; and that the supply of candidates for the ministry is growing. Nor could Mr. Joad be so confident if he read the lessons of history. Not once nor twice have philosophers prophesied the end of organized religion; but the Church is "a long time in dying," and more than once when it was pronounced dead, it showed a most unexpected vitality. About the same time as Mr. Joad made his prophecy, Dr. Alex Wood, of Cambridge, said: "Physics is not going to lead us toward a final experience of reality and life, because there is left out from the start the factor that is important for the final explanation." This is more nearly the drift of modern science than the prophecies of Mr. Joad.

### The Queen and the Slums

The British Royal Family have shown a real interest in the problem of housing. In the 1880's King Edward VII, then Prince of Wales, presided over a housing commission, and more than once Queen Mary has shown her deep concern for her people in the slums. In a recent published life a story is told of Her Majesty which may illustrate the sympathy of the Queen and her characteristic way of expressing her mind.

"Once the Queen went to the East End to inspect model flats which had been erected by a social organization of titled people and title-hunters, with expensively furnished rooms for the organizers. She insisted on visiting some slum properly belonging to the organization. This bomb-shell was received with protestations that it was beneath her dignity. 'It will never be beneath my dignity to visit the homes in which my subjects have to live,' said Queen Mary. 'These houses,' she said, having visited them, her voice cold with scorn, 'are a disgrace to the country and an outrage upon those poor souls who have to live in them. Your rest rooms have cost more than the sum needed for those tenements. I shall pay another visit here soon. If nothing has been done I shall withdraw my name from your list of patrons.'

"The houses were rebuilt within two months."



## NEWS IN BRIEF

### NOTICE

The Stated Clerk of the General Synod has received the Classical Statistical Reports from 46 of the Classes. This is encouraging in view of the many difficulties which have arisen in changing the year of the Church judicatories to conform with the Calendar Year. However, the reports from the remaining 13 Classes are also necessary before it will be possible to tabulate the Statistics for the entire denomination. These 13 Classes are located in almost every Synod of the Reformed Church: 2 are in the Eastern; 1 in the Ohio; 3 in the Northwest; 3 in the Pittsburgh; 2 in the German Synod of East and 2 in the Midwest Synod. Is not this a time when pastors, charges, and stated clerks could helpfully practice St. Paul's admonition, "Be kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business, fervent in Spirit, serving the Lord?"

### CHANGE OF ADDRESS

Rev. H. L. Fogleman from 505 N. Michigan Ave., to 232 East Walton Place, Chicago, Ill.

Rev. G. W. Kerstetter from Braddock Heights, Md., to R. F. D. No. 1, Burkittsville, Md.

Rev. W. A. McClellan from Rebersburg, Pa., to 419 Market St., Rockwood, Pa.

Rev. A. J. Miller from Hummelstown, Pa., to Rebersburg, Pa.

Rev. Milton Whitener from 133 Mockville Ave., to Catawba College, Salisbury, N. C.

**CORRECTION**—The change of address for Rev. W. L. Horn, in last week's "Messenger", should have referred to Rev. Norman L. Horn.

Grace Church, Baltimore, Md., Rev. Samuel A. Troxell, pastor, received by confirmation, 120; letter, 4; reprofession, 45. The Duplex system is used.

Rev. G. Ermine Plott of Grace Church, Greencastle, Pa., is a delegate from the Rotary Club to the Chicago Convention. He is the retiring President of the local organization.

Rev. J. W. Yeisley, pastor of the Woodcock Valley, Pa., Charge, was honored with the invitation to be the guest speaker at the annual Commencement exercise of the Youngstown, O., High School, on June 12.

The plans for the new North Japan College chapel are nearing completion, and Dr. D. B. Schneider, President, expects work on the building to begin in the near future.

Prof. Genshiro Koriyama addressed an appreciative audience in Emmanuel Church, Phila., Pa., on Wednesday evening, June 18. Rev. Dr. B. S. Stern is pastor.

The Board of Foreign Missions with the Board of Education in Ohio Synod shares in the estate of the late Martha Zartman of Columbus, Ohio, estimated at \$5000. During her lifetime, Mrs. Zartman made frequent, liberal contributions to the work in Japan.

Rev. W. A. McClellan, for the past 8 years pastor of the Rebersburg, Pa., Charge, on June 22 preached his last sermon before retiring to take a much needed rest. He is kind enough to say: "One of the things we enjoyed all these years was reading the 'Messenger'."

Rev. Dr. W. D. Happel, pastor of the First Church, Lebanon, left on the S. S.

"Statendam," Holland-America Line, on a trip to the Holy Land and Europe, on Friday, June 20. He will return on the "New Amsterdam," scheduled to reach New York Sept. 3.

Two students in the theology are doing fine supply work in Davidson County, N. C.: Hewitt Carpenter, of Lancaster Seminary, in the Upper Davidson Charge; and Roy Whisenhunt, of Central Seminary, in the Lower Davidson Charge. These two country charges in the same county have a combined membership of over 1,000.

The Executive Committee of the Federal Council of the Churches of Christ in America will hold its Annual Meeting in Washington, D. C., Dec. 2 and 3. The North American Home Missions Congress will also be held in Washington from Dec. 1-5.

Rev. and Mrs. C. Talmadge King, A.M., B.D., of Baltimore, Md., sailed on June 18 on the "Vulcania" for Naples. After touring Southern Italy they will go to Rome where Rev. Mr. King will take the summer session in the Accademia d'America. Thereafter, they will spend several weeks visiting in Switzerland and France, returning home in September.

Rev. and Mrs. A. C. Renoll, Fredonia, Pa., attended the annual commencement of Ohio State University, Columbus, O., June 10, at which time their daughter, Miss Mary W. Renoll, received the degree of Master of Science. Miss Renoll is at present employed in a research laboratory at O. S. U.

Mr. and Mrs. Charles S. Nichols and Mrs. R. C. Zartman on June 20 went to Nanticoke Lodge, their cottage on Indian River Bay, Oak Orchard, Delaware, for the summer. This resort is beautiful, delightful and restful, for anyone who is looking for such a place in which to spend a vacation.

During the past month Dr. Ambrose M. Schmidt delivered sermons as follows: May 25, Christ Church, Phila., Pa.; June 1, Emmanuel Church, Hanover, Pa.; June 8, Community Reformed Church, Austintown, O.; June 15, Park Avenue United Brethren Church, Johnstown, Pa., of which Rev. C. W. Winey is the pastor.

The cornerstone of Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, will be laid Sunday afternoon, June 29, at 2.30 o'clock. Rev. Dr. Allan S. Meek, pastor of St. Mark's Church, Easton, and chairman of the Missionary and Stewardship Committee of East Pennsylvania Classis, will deliver the address. Local pastors will have part in the service.

Mr. Charles S. Nichols, M. E., has just spent a year in post-graduate work in the Divinity School of Chicago University and accepted a call to Faith Congregational Church, as Director of Religious Education, Springfield, Mass. Mr. Nichols is an alumnus of Oberlin College and a son-in-law of Dr. Rufus C. Zartman. His work in Springfield begins Sept. 1, 1930.

The book entitled "The Holy Spirit," by Dr. R. C. Zartman, Supt. of Evangelism, was published in February of the present year. Dr. Zartman mailed a complimentary copy to every minister of the Reformed Church in the U. S. and Canada. The book has been very thankfully received and is being read and studied by many with deep interest.

In Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, 101 attended the annual Mother-Daughter Dinner on the evening of May 20, which was sponsored by the 2 circles of the G. M. G., under the leadership of the pastor's wife. Toasts

were given to the mothers by a number of the members. A playlet featured the evening's entertainment.

First Church, Washington, D. C., Rev. James D. Buhrer, Ph.D., pastor, is omitting the Sunday evening service until Oct. 5. The Hoffman picture "Head of Christ," placed in the pastor's study, is the gift of the class of a former teacher, Miss L. Kless. The S. S. enrollment now numbers three hundred forty-six.

On Sunday, June 22, the 200th anniversary of Emmanuel Lutheran Church, Brickerville, Lancaster Co., Pa., was celebrated. Dr. R. C. Zartman was one of the speakers. His ancestor, Alexander Zartman, who came to America in 1728, was one of the organizers of that Church and one of its first 4 officers. It is known as "Zartman's Church" because its membership, past and present, is made up very largely of Zartmans.

Foy Smith, a member of the First Church of Lexington, N. C., Dr. J. C. Leonard, pastor, who graduated from the high school of that city this year, won the Edison award in the state examination in Raleigh June 14. He won out over all other boys of the state in a spirited contest for the honor of going to East Orange, N. J., and getting a chance at the Edison succession. His friends hope he may be the winner there also.

The Wilhelm Charge, Somerset Classis, is vacant and desires a pastor. The Charge consists of 2 congregations, 7 miles apart, on hard surfaced roads, commodious parsonage with all modern conveniences, half acre of garden and orchard, garage, and poultry house, within 1½ miles of good high school. Former pastor received \$1700. Write Rev. B. A. Black, Meyersdale, Pa., chairman of classical committee, or Elder H. G. Lepley, Meyersdale, Pa., R. D. No. 2.

Zion Church, Augustaville, Pa., Rev. O. F. Schaeffer, supply pastor, observed Children's Day June 15. The service, "Gifts of Light," was effectively rendered. The Church was taxed to capacity. Offering was applied to the cause of Christian Education. The crowning feature of the service was the baptism of 6 infants, 2 among them being the twin children of Donald and Carrie M. Hauph.

Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, joined with the other Churches of the town in a sunrise prayer meeting in the Methodist Church on Pentecost. At the regular morning service 11 young people were confirmed. The Church has recently been beautified with a new carpet and the redecorating of the walls of the auditorium and the S. S. rooms. Prospects are bright for paying off \$6,000 of the \$10,000 debt incurred through the purchase of a parsonage several years ago. The Lord's Supper will be observed June 29. Rev. E. H. Laubach, of Zelienople, Pa., served the congregation very acceptably during the recent illness of the pastor.

In St. Paul's Church, Roanoke, Va., Rev. J. W. Huffman, pastor, the congregation has been favored during the last few months by having 2 representatives of the Church at large pay visits. Dr. A. V. Casselman "dropped in" while on his way to the Kentucky mountains and preached morning and evening May 3. Dr. J. M. Mullan, of the Home Mission Board, brought the messages on the occasion of the 3rd anniversary of the dedication. The special offering on this day exceeded \$700. This, with the other accumulated funds, made it possible to meet the annual note



of \$1,000 with interest. Holy Communion was observed on Pentecost with appropriate services leading up to the day. Two members were received by reprofession.

In St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, the catechetical class attended in a body the preparatory service on the evening of June 1, and the celebration of Holy Communion on June 8. St. Mark's Church received 73 new members, 64 by confirmation, 1 by certificate and 8 by reprofession. 1,214 communed. The attendance at special Lenten services was 4,900. The receipts amounted to \$2,418.81; benevolence, \$591; current fund \$1,827.81; S. S. offering, \$344.57. The Church bulletin contains a suggestion which might prove helpful to other congregations; a list of the shut-ins, with addresses, is included for the benefit of the members. On Mothers' Day, May 11, the offering was made for the Phoebe Home Building Fund.

The Junior Sunday School of Christ Church, Bethlehem, Pa., the Rev. Wm. H. Bollman, pastor, presented their annual Children's Day service on June 1. The program was opened with prayer by the superintendent, Chas. Baney. Greetings were extended to the members and to guests by the pastor. The offering invitation was given by Master Wm. Peter. Six girls from the Senior department acted as ushers. The program consisted of speaking parts, a sing by the entire department, exercises, and solos by the Beginners' children, Mrs. Darwin Walters in charge. The children of the Primary department, Mrs. J. H. Ludwig in charge, presented a playlet, songs, and speaking parts. A short drill in which the Junior department, Mr. John Gross in charge, was tested on their familiarity with the Old and New Testaments was conducted by Mrs. Wm. H. Bollman. Mrs. Bollman leads the singing and has charge of the hymn and Bible memory work in the Junior department. A short play, "God's Call," was given by the Junior boys. The birthday contributions gathered during the year support a child in Japan.

The chancel of Grace Church, Jeannette, Pa., Rev. R. S. Weiler, pastor, has been greatly beautified by the addition of several beautiful gifts. The Upstreamers Class has presented 3 beautiful sets of corded silk altar hangings valued at \$450. Mr. and Mrs. A. L. Leonard presented a pair of hammered brass altar vases in memory of Mr. Leonard's father, who served as an elder for many years. Mr. and Mrs. H. D. Klingensmith presented a hammered brass receiving basin and credence shelf. Mr. Klingensmith was one of the organizers of the congregation. Mrs. Helen DeHaye presented a hammered brass altar cross as a memorial to her husband. Grace Church observed the Pentecost season with telling results. Whitsunday communion was the largest summer communion ever held. The Three M's Bible Class of 86 men attended the Pentecost Communion in a body. This was likewise done by 4 of the ladies' organized classes. A vacation Church School opened on Monday, June 9, with an enrollment of 112 for the first day. Grace Church will be represented at Kiski Conference by at least 6 delegates. The 40th anniversary of the building of the first Church will be observed the week of Nov. 2. The guest preacher for Sunday will be Dr. C. E. Schaeffer; Rev. E. H. Bonsall, Jr., will be present on Youth's Night and Dr. C. Wallace Petty, of First Baptist Church of Pittsburgh, will speak on Community Night.

Grace Church, Greencastle, Pa., has been celebrating its Diamond Anniversary, June 8-15, and the active pastor, Rev. Geo. Ermine Plott, published a valuable illustrated history of these 75 years of usefulness since the dedication of the Church (46 pages and cover). The series of special services celebrated the 1900th anniversary of Pentecost, in connection with

the congregation's attainment of three-quarters of a century of service. On June 8 Dr. R. C. Zartman and Rev. C. W. Walek were the speakers. Dr. Zartman preached also on 4 evenings of the week. On Friday night representatives of the Greencastle Churches brought greetings, and on June 15 President Geo. W. Richards, of Lancaster Theological Seminary, preached the sermons. The Historical Sketch, which is of great interest and value, was written by Mr. J. Edward Omwake, and the pastor wrote brief biographies of the 15 regular pastors who have served this flourishing congregation: Revs. Jacob Weymer, Jonathan Ranauser, Frederick A. Scholl, John Rebaugh, John S. Foulk, Thomas G. Apple, Samuel N. Callendar, Moses Kieffer, Stephen Kremer, John H. Sykes, Cyrus Cort, Calvin U. Heilman, Isaac N. Peightel, L. V. Hetrick and G. E. Plott. The Consistory contains the following members: Thos. W. Brendle, elder emeritus; Elders M. M. Gilland, W. S. Hostetter, J. Edw. Omwake, Ross S. Gordon, Abram Hassler, W. J. Kriner, G. P. Shrader, H. D. Binkley; Deacons: C. F. Omwake, S. I. Bemisderfer, J. Earl Shewalter, W. Harry Gillan, Aaron Ommert, G. L. Witmer, F. L. Gossard, J. W. Henneberger. The S. S. superintendent is A. Neil Brumbaugh.

In the Kannapolis, N. C., Charge, Rev. L. A. Peeler, pastor, Mothers' Day was properly observed. On Thursday evening, May 16, the Friendly Circle and G. M. G. of St. John's Church gave a delightful Mother and Daughter Supper, with about 75 in attendance. Mrs. Robert Dayvault acted as toastmistress. On May 25 Rural Life Sunday was observed. A Pentecostal message was brought to St. John's Church on June 8. Children's Day was observed June 8 in St. Paul's; a pageant was presented, in charge of Miss Mabel McKnight. On the evening of May 17 the pastor united in marriage Mrs. Dallie Meyers and Mr. L. J. Malcom. A number of social activities have recently been enjoyed. From May 19-30 the pastor taught a class, in the New Testament, of the Standard Teacher Training Course. 11 took the course and received credit. After the completion of this course a number enrolled in a class to study the Old Testament; the class meets once a week. Mrs. Peeler attended the cabinet meeting of the W. M. S. of General Synod, at Dayton, O., June 10-13. Preparations are being made for a D. V. B. S. at St. John's Church, June 18-July 2. The exterior wood work of St. John's Church has recently been painted. Friends have loaned pianos to St. John's Church for use in the Junior-Intermediate Dept., and to the Beginners-Primary Dept. New song books have recently been purchased in both these departments. On May 17 a delightful missionary play was rendered at Keller Church, under the auspices of the G. M. G., in charge of Misses Hilda and Sadie Cook. Paul Cline, a faithful deacon and treasurer of Keller Church, is improving in health slowly and his many friends are hoping he may soon be fully restored.

At Grace Church, Chicago, on May 16, a fellowship dinner, of about 100 pastors, Consistory-men and wives of the Chicago Churches was given, with the Rev. Charles E. Schaeffer, D.D., president of General Synod, and general secretary of the Board of Home Missions, as the honored guest and speaker. In the afternoon a helpful conference was held with English and Hungarian pastors. On Sunday, May 18, Dr. Schaeffer was joined by the Central West Supt., Dr. John C. Horning, at Cedar Rapids, Ia. The morning service at the First Church was followed by a conference with the Consistory. In the evening at a union service in the Bohemian Reformed Church with a good audience, Dr. Schaeffer gave a challenging address on Pentecost. On Tuesday at the meeting of Lincoln Classis in Grace Church of Sioux

City, he held missionary and stewardship conferences and in the evening delivered a strong address at the 40th anniversary of the W. M. S. of the Classis. Dr. T. P. Bolliger gave several missionary and devotional addresses and Dr. Horning spoke at the G. M. G. service at the dinner hour. On Wednesday evening after a 180 mile auto ride a congregational dinner was enjoyed with the members and friends of St. Mark's Church of Lincoln, where Dr. Horning was followed with the main address by Dr. Schaeffer. This was followed by an open conference. On Thursday evening a similar service was held around the dinner tables in the First Church of Omaha. On Friday afternoon after a picnic dinner in the social rooms of the First Church of St. Joseph, Mo., a Reformed Reunion was held in the Church with 11 Reformed ministers and representatives of their congregations that filled the auditorium. Two Evangelical pastors joined this happy gathering. Dr. Schaeffer gave an inspiring address on the meaning of Pentecost, and on that evening he gave his final address of this itinerary at St. Paul's Church of Kansas City, Mo. The addresses were challenging and heartening to our Western Churches. They were abundantly worth while.

In Messiah Church, Phila., Pa., Rev. James W. Bright, pastor, the past month witnessed another series of successful events, social, financial and spiritual. Boys' Day and Mothers' Day were appropriately observed. A Mother-Daughter Banquet, which featured a chicken and waffle menu, wholesome entertainment and instructive addresses, was presided over by Mrs. Bright and was enjoyed by 117. The annual congregational meeting revealed some encouraging facts, among which are the following data for the past year (May-December): Average attendance—A. M., 51 per cent of membership; P. M., 40 per cent; Wednesday night, 17 per cent; Church School, 65 per cent. In this same period, which includes no Easter season but does include a summer slump, the per capita offerings in the Church School were \$3.32; in the congregational benevolences, \$11.22, and congregational current expenses \$27.60 per capita. In the same period 14 new members were received. A dinner, which preceded the meeting, imbued all with a spirit of good fellowship. The pastor's salary was increased by \$100. Still another success was the annual picnic at Fairmount Park, when well over 200 attended. The 1900th birthday of the Church was very fittingly observed with 176 in attendance. 17 new members were added, making a total of 31 in the 13 months of this pastorate. Offering, \$133. On the occasion of the first anniversary the congregation surprised the pastor with a wonderful cash gift. At a recent Consistory meeting the program for 1930-31 was adopted. Features in this program are: a monthly Sunday Night Musicales, a monthly Whole Family Day, and a monthly Illustrated Sermon. The pastor was granted the month of August for his vacation. The treasurer reported the 1930 Apportionment 70 per cent paid and the pledges to Berger Home for the Aged 49 per cent paid with a year and a half to go. God has richly blessed Messiah for which thanks goes forth.

## CHURCH FURNISHINGS



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In justice to the Charge, as well as to himself, Rev. Charles E. Rupp, who served the Dallastown, Pa., Charge, for the past 5 years, presented his resignation on June 15 to become effective Aug. 15. Rev. Mr. Rupp was taken ill late in January and has been unable to perform his pastoral duties since that time. With his family he shall remove to Lancaster where he hopes to be greatly benefited by his retirement which, it is hoped, will be but temporary.

The D. V. B. S. of St. Peter's Reformed Church and the United Presbyterian Church, of Zelenople, Pa., is being held in the Reformed Church, Dr. J. H. String, pastor. The enrollment is 111; 96 scholars and 15 officers and teachers. Mrs. J. H. String is serving as Director and Dr. String is Director of recreation and handicraft for junior boys. The sessions are from 9-11.30 each morning except Saturday.

Rev. Dr. Simon Sipple of Zion's Church, Allentown, Pa., who has served as Grand Warden in the Grand Lodge of Odd Fellows in Pennsylvania, at the recent meeting in Williamsport, Pa., was made Deputy Grand Master. By the procedure of the Order, it is expected he will be Grand Master next year, which is the highest office in this organization with a membership of a half million in the state.

In the Federated Timberville-Mill Creek Charges of Virginia Classis, Rev. Harry A. Behrens, pastor, Lenten visitation and survey added the following members: Trinity, 16; St. Luke, 7; St. John, 6; Grace, 10; Emmanuel, 2. The Charge now numbers 456, with active Sunday Schools and Missionary Societies. Dr. W. B. Fahrney of Trinity was host to the Bible Classes in a trip to Natural Bridge, Va.

St. John's Congregation, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, gave special attention to the 1900th Anniversary of Pentecost, which brought forth many favorable comments from the congregation. On Pentecostal Sunday, two children were baptized: Lois Virginia Ehlman, infant daughter of Rev. and Mrs. Dobbs Ehlman, returned missionaries from Japan, and Phyllis Norline Frederick, daughter of Mr. and Mrs. Harvey Frederick, of Ephrata, Pa.

There is an urgent request from the Board of Managers of Miyagi College, approved by the Japan Mission for three teachers: one missionary teacher of piano, by September, 1930; one missionary teacher of English, by September, 1930; one missionary teacher of voice, by September, 1931; for a term of two years. These teachers are to fill vacancies in the Faculty. The Board of Foreign Missions will welcome qualified applicants for the positions. Address the Secretary, Rev. Allen R. Bartholomew, 1505 Race St., Phila., Pa.

First Church, Wilkes-Barre, Pa., Rev. Homer Skyles May, D. D., pastor, celebrated Holy Communion on Whitsunday; 2 were received by letter. This was the largest summer Communion under the present pastorate. Children's Day was observed June 15; the offering was for the S. S. work of the Board. The Men's organization observed their 8th anniversary by attending the evening service, June 15, in a body. More than 100 men were present, and the auditorium was filled with worshippers. The processional was led by the chorus of 20 male voices. Special music featured the service.

The 63rd anniversary of the founding of St. Paul's Orphans' Home, and the 3rd anniversary of the founding of St. Paul's Old Folks' Home, Greenville, made Wednesday, June 18, a real red-letter day. The boys and girls issued the invitations this year, through the columns of the "Orphans' Friend," the newsy 4-page monthly publication. Each feature of the Home was set forth in fine style and those who did not attend the anniversary celebration can only hope to make a spec-

The Spiritual Conference of Ministers and Laymen of the Reformed Church in the United States is one of the most stimulating fellowships that our Church offers to its ministry. The social, intellectual, recreational and restful benefits one experiences during this conference week are combined in such a way as to make one feel that there is nothing just like it anywhere. The atmosphere of freedom created by the frankness and fearlessness with which the various subjects are discussed both by the essayist and those who take part in the discussion is indeed both thrilling and relaxing to one's mind and soul. This year's conference promises to be the best one and it is hoped the ministers and laymen of the Church will attend.

W. Stuart Cramer.

ial visit to see the excellent work being done at these institutions.

The friends of Miss Katherine Stein, of Annville, will be interested to know of the honors that have recently been conferred upon her. From Holyoke College she has received a Scholarship of \$1000 for research work and a trip to England and France; from Chicago University she received for research work another Scholarship of \$600. Miss Stein is a daughter of the late George W. and Emma Witmer Stein of Annville. She received her B. A. degree from Holyoke College and her Master's degree from Chicago University. She has been teaching at Mt. Holyoke College, South Hadley, Mass., since her graduation in 1926.

The Jefferson, Md., Charge, Rev. Atvill Conner, D. D., pastor, observed Holy Communion during the Pentecostal season. The attendance was good and the offerings fairly liberal. Children's Day has been appropriately observed by the Sunday Schools. At Jefferson, a cantata, "The Pathway of Service," was used with very good effect. A fine audience braved the very rainy weather to take part in the service. At Feagaville the service, "All Things Bright and Beautiful," was used, and this small school entered heartily into the spirit of the occasion. Offerings were for the Apportionment for the Board of Christian Education.

The gathering of the people of Trinity Church, Tamaqua, Pa., Rev. A. C. Thompson, D. D., pastor, on Pentecost for the Communion service was greater by 50% than that of any Communion held previously at this season of the year. 4 persons were received; 2 by confirmation and 2 by reprofession. At the evening service, June 15, Mr. Chester L. Brochman preached his first sermon before the home congregation; it was an inspiring discourse. He sailed June 20 for a trip to the Holy Land. On June 22 a rose festival was held in honor of the founders of the congregation in 1867. Bouquets of flowers were placed on the graves of the members of the first Consistory.

The Annual Children's Day Program was given at St. John's Church, Bethlehem, Pa., Rev. Walter D. Mehrling, pastor, June 15, in charge of General Supt. John G. Bechtold. The various departments of the Children's Division of the School rendered their parts of the program, entitled "The Way of Gladness." The pastor baptized 4 children. There was a gorgeous display of select season's flowers of some two dozen varieties. Mrs. John Butz is superintendent of the Beginner-Primary Department, and Mrs. H. H. Reichenbach of the Cradle Roll Department. There are 20 babies on the Cradle Roll.

The Executive Committee of West Susquehanna Classis will meet in the Reformed parsonage in Lewisburg, Pa., Saturday, July 5, at 2 P. M., to transact the following items of business; to receive Rev. A. J. Miller, of Hummelstown, Pa., from Lancaster Classis; to consider a call to Rev. A. J. Miller from the Rebersburg Charge; to appoint a committee to install Rev. A. J. Miller as pastor of the Rebers-

burg Charge; to dissolve the pastoral relation existing between Rev. Wm. S. Gerhard and the Freeburg Charge, and to appoint a Committee on Supply for said charge; to dismiss Rev. Wm. S. Gerhard to North Carolina Classis, Potomac Synod. Rev. Mr. Gerhard goes to Mt. Pleasant, N. C.

Children's Day was observed in St. Paul's Church, Mechanicsburg, Pa., Dr. Charles W. Levan, pastor, on Trinity Sunday so as not to interfere with the Whitsunday service, being the climax of the Pentecostal series of service held during the period between Easter and Whitsunday. The service, "The Way of Gladness," was used, modified to suit the needs of the Sunday School, in charge of Supt. Bruce R. Mowery. The address was made by Prof. C. H. Gordinier, former principal of the State Teachers' College, Millersville, Pa., and now principal of Beckley College, Harrisburg. The attendance was gratifying, and the service the most attractive for many years. A class of boys and girls was promoted from the primary grade. In the afternoon the annual service was held in the historic Peace Church, 3 miles east of Mechanicsburg. Dr. Samuel H. Stein, York, Pa., a former pastor, was the guest preacher. The Peace Church was organized prior to 1797 and the present colonial stone Church erected in 1798 by the Reformed Congregation. Later, a half interest was sold to the Lutheran congregation, and for many years was used as a Union Church; the Reformed and Lutheran congregations worshipping on alternate Sundays. It is said on good authority that it is the oldest and only Church building west of the Susquehanna River that is in its original condition. It has not been changed in all these years, and today is in perfect preservation. It has the wine glass pulpit, galleries on three sides, brick aisles, the old lamps used for candle light service, and the long handle collection bags. Annually once a year the Reformed congregation holds service in this Church. It has become a shrine, and persons of all faiths come from far and near to this annual service. The service on Sunday afternoon was well attended in spite of the oppressive weather.

Robert T. Menges, son of Mrs. Eva T. Menges, of Menges Mills, Pa., and Miss Kathryn Mildred McKee, daughter of the Rev. Dr. and Mrs. J. Kern McKee, were married June 11, in Zion Church, York, Pa., of which Dr. McKee is pastor. The ceremony was performed by the bride's father, assisted by Rev. David Menges, of Kingston, Pa., a brother of the bridegroom. The bride, who was given in marriage by her father, was attended by Mrs. David Menges, Miss Marie Wells, of Baltimore, and Miss Hope Pingree, of Ruxton, Md., classmates of the bride at Goucher College. Little Miss Barbara Bright acted as flower girl. Mr. Menges had for his best man B. Hubert Solliday, a classmate at Gettysburg College. The ushers were Robert T. Carl, Menges Stauffer, John A. Voss and John L. Gerber. Charles H. Baker, Church organist; Roman Shuman, harpist, and A. Reginald Fink, violinist, rendered appropriate music. Following the ceremony, there was a reception at the McKee home, after which Mr. and Mrs. Menges left on a motor trip through the New England states and to Canada. On their return they will reside at Menges Mills. The bride is a 1927 graduate of Goucher College, and also took an extension course at Columbia University, New York. For the past 2 years she has been director of tests and measurements in the York public schools. The bride was leading soprano soloist of Zion Church choir, and is a member of the York County Goucher Club, of the York Quota Club and the College Club of York County. Mr. Menges is a graduate of Gettysburg College, class of 1927, and after a special course of study at Penn State College, became connected with the Menges Flour Mills at Menges Mills as general manager.



## NEW YORK CLASSIS

The 84th annual session of New York Classis was held at St. Paul's Church, New York, on Tuesday, June 10, at 8 P. M., and terminated on Thursday, June 12. The religious services were conducted on Tuesday evening by the retiring President, Rev. Carl H. Gramm, D. D., whose basic thought of address was the commemoration of Pentecost. Rev. Chas. E. Schaeffer, D. D., President of General Synod, addressed the delegates and congregation in his accustomed way on Missions. On Thursday evening the 10th anniversary of the Men's Societies of the Classis, together with the Men's Society of St. Paul's Church, which also has a history of 10 years, was celebrated. Elder J. Q. Truxal, Vice-President of General Synod, and Elder Wm. B. Haussler, President of the Men's Societies of New York Classis, were the speakers.

In addition to the regular members of the Classis (who were present from the beginning to the end of the sessions) there were also present Rev. P. Wienand, Litt. D.; Rev. Chas. E. Schaeffer, D. D.; Rev. A. Hahn, Rev. J. Stier, Rev. H. Hagelstein, Rev. Geza Takaro, Elder J. Q. Truxal and Student Frank Kraemer.

Rev. H. W. J. Schulz was elected President and Rev. J. Schmitt, Vice President. Rev. P. C. Scheirer was elected Corresponding Secretary and Elder Wm. B. Haussler was re-elected as Treasurer.

The parochial reports were read by the various pastors and the time spent in that respect was well rewarded. The items referred to the Classes by General Synod were taken up in their order. Item 1. Church Union. This matter was referred to a special committee, the object of which was to formulate a consensus of opinion. After considerable discussion it was resolved to retain the committee and the members charged to submit suggestions to the same during the year. Item 2. Classis will meet on Feb. 10, 1931, and Oct. 20, 1931, and regularly thereafter. Item 3. This matter was laid on the table. Item 4. All the amendments to the Constitution were adopted with the exception of No. 21, which was qualifiedly disapproved of. The devotions on Wednesday and Thursday morning were conducted by Rev. J. M. Hoelzer and Rev. D. A. Bode.

The hospitality of the congregation was appreciated and the retiring President was charged to express the vote of thanks. Special refreshments were served on Thursday evening under the auspices of the Men's Society of St. Paul's Church.

## BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

We now have both the Song books and the New Church Hymnals in use and I wish you could hear the children sing. They continually bring lists of hymns that they would like to sing. What a change in the atmosphere of our Devotional Services!

Miss Bunke, Field Secretary of the Playground and Recreation Association of America, has been here and we are looking forth to the summary of her observations and her suggestions to better the recreational life of the Home.

The rain delayed haymaking but the hay is all harvested at last. The grass was very heavy and very little of the hay suffered from the rain.

Mrs. Reber brought the members of the Haines Congregation, near Wernersville, to the Home on Thursday evening, June 19, and entertained the children with a very interesting play which depicted the work of a "Ladies' Aid Society."

On Friday the children received their annual treat of peanuts from the Delp-Knoll Grocery Co.

The health of the children is good. In the absence of the nurse on a brief vacation, Mrs. Gebhard, wife of the Superintendent, who is a graduate nurse, has been in charge of the Dispensary for at least two hours each day to care for

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minor injuries.

The printers have assured us that we shall have the advertising material for our Anniversary before the end of June for distribution to the pastors.

## MEETING OF GETTYSBURG CLASSIS

Gettysburg Classis met in its 48th annual sessions on May 19, 1930, at 7.30 P. M., in St. Paul's (Dubs') Church, West Manheim Charge, Rev. Edwin M. Sando, pastor. The opening service was conducted by the Revs. Henry I. Stahr, D.D., and Harry D. Houtz, Ph.D. The retiring president, Rev. Albert M. Wright, Littlestown, Pa., preached the sermon on the theme, "The Christian Life." The Holy Communion was celebrated.

On Tuesday evening a special service was held, with address by the Rev. Allen R. Bartholomew, D.D., on the subject, "New Approaches in Foreign Missions." The S. S. Orchestra, the Choir and Male Chorus of the Church rendered special music at the evening services. On Tuesday evening the large Church was filled with a capacity audience. Devotional services were conducted Tuesday morning by the Rev. Howard E. Sheely, New Oxford, Pa., and on Wednesday morning by the Rev. Ernest W. Brindle, Arendtsville, Pa.

Officers for the ensuing year were elected as follows: president, Rev. Harry D. Houtz, Ph.D., East Berlin, Pa.; vice-president, Elder Thomas J. Winebrenner, Gettysburg, Pa.; treasurer, Rev. Marsby J. Roth, D.D., Hanover, Pa.; corresponding secretary, Rev. Howard E. Sheely, New Oxford, Pa.; Rev. E. M. Sando, Hanover, Pa., continues as stated clerk.

Visitors on the floor of Classis were the Rev. George S. Sorber, D.D., Zion's Classis, York, Pa.; the Rev. Edward O. Keen, D.D., Zion's Classis, York, Pa.; the Rev. W. Sherman Kerschner, D.D., Zion's Classis, York, Pa.; the Rev. Milton Whitener, North Carolina Classis, Salisbury, N. C., and Elder L. P. Teel, Mercersburg Classis, Shippensburg, Pa. Dr. Keen addressed Classis on the question of an Old Folks' Home for Potomac Synod. Dr. Kerschner spoke on the work of the Board of Ministerial Relief; Rev. Mr. Whitener spoke on Catawba College, and Elder Teel on The Reformed Churchmen's League.

Classis expressed its deep sympathy to two of its veteran members, the Revs. J. H. Hartman and F. S. Lindaman, D.D., who were unable to attend on account of illness; also to Rev. Andrew H. Smith, who for several years has been sorely afflicted and confined to his home at York, Pa. Rev. J. N. Faust was able to attend the sessions for only a few hours on account of a disability suffered in an auto accident some time ago.

Classis examined and licensed Student Harvey S. Shue to preach the gospel. He was dismissed to Maryland Classis, having accepted a call to the Adamstown Charge. The pastoral relation between the Rev. Norman L. Horn and Trinity Church, Gettysburg, Pa., was dissolved and he was dismissed to Baltimore-Washington Classis, Potomac Synod. Since the meeting of Classis the Rev. Albert M. Wright, pastor of Redeemer's Church, Littlestown, Pa., has resigned to accept a call to the Reformed Church, Cumberland, Md. The Executive Committee will dissolve the pastoral relation on June 20, and dismiss him to Somerset Classis.

Gettysburg Classis will meet hereafter semi-annually in October and February. Classis favors the meeting of Potomac Synod in the month of May. Favorable

action was taken on all matters handed down by the General Synod, including the acceptance of all the amendments to the Constitution. Classis took action on the Plan of Union by referring it to a special committee to report at the fall meeting of Classis.

Gettysburg Classis will hold its fall meeting on Tuesday, Oct. 28, 1930, at 10 A. M., at St. Paul's Church, New Oxford, Pa., Rev. Howard E. Sheely, pastor. The time and place for the next spring meeting was referred to the Executive Committee.

—E. M. Sando, Stated Clerk.

## A CONFERENCE OF OUR JAPANESE WOMEN WORKERS

In May, 1929, in the picturesque mountain village of Anabara, quiet except for the noise of a rushing river, was held a conference of our women evangelists and pastors' wives. The entire building of a small three-storied hotel was leased for the three days of Bible study, of prayer, of inspirational talks, with intermingling of social chat and friendly consultations.

The Rev. Mr. Murata, of the Presbyterian Theological Seminary of Meiji Gakuin of Tokyo, gave three excellent, scholarly lessons on Romans, to which all eagerly listened and the women evangelists made sure of for future use by industrious plying of pencils over the ever present note-books.

The woman speaker was Miss Mitani, the sixty-year old principal of the Presbyterian Girls' School of Tokyo. Out of her rich experience as a Christian worker among young women, she gave illustration after illustration of how precious the gospel of Christ is for every human being; and of how she had witnessed its transforming influence especially on the lives of multitudes of Japanese girls. Her charming familiar style of address was that of a mother talking to beloved daughters. Her hearers realized anew what a privilege it was to be followers of Christ and to be teachers of His salvation to the children and women of their land.

The majority of the women evangelists and some of the pastors' wives are graduates of Miyagi College. These had the added enjoyment of meeting old friends and talking over old times at school. So merrily did their tongues run on, even late into the night, that the older and more sedate members of the conference might have been disturbed in their slumbers, had not the mountain torrent outside absorbed all other noises and woven them into its pleasant rushing sound.

Since the conference, the writer has received many grateful letters from these sister workers telling how they had gone back to their Churches with new courage and strength to labor in those isolated parts of the Master's vineyard.

Lydia A. Lindsay.

## FORTIETH ANNUAL ASSEMBLY FOR SPIRITUAL CONFERENCE OF MINISTERS AND LAYMEN

The program of the 40th annual Assembly for Spiritual Conference of Ministers and Laymen, to be held at Franklin and Marshall Academy, Lancaster, Pa., July 28-Aug. 1, is as follows: Monday, 7.45 P. M., the annual sermon by Rev. Karl A. Stein, D.D., subject: "Gateways to Blessedness"; the worship service to be in charge of Revs. Lee M. Erdman, D.D., and A. S. Weber, D.D. Tuesday, 9 A. M., devotional service, Rev. Noah H. Fravel; 9.15 each day, Bible Study will be conducted by Rev. Edw. O. Butkowsky; "Mes-



sages from the Book of Hebrews." 10.00 A. M., "General Congregational Activities in the Light of Religious Education," a paper by Prof. Nevin C. Harner; at 7.45 P. M., the devotional period in charge of Rev. William T. Brundick and a paper, "Spiritual Values in a Museum," by Rev. A. M. Billman. Wednesday A. M., worship service in charge of Rev. George A. Creitz and the paper, "Humanism's New Claim," by Rev. E. F. Hoffmeier, D.D.; in the evening a paper by Dr. E. B. Kresge on "Is Man a Machine?" and worship in charge of Rev. John N. Garner. Thursday morning Rev. Sarkis Papajian will lead in the worship period; Rev. L. E. Bair, D.D., will present a paper on "The Maladjusted Church Member." At the annual banquet, 6 P. M., Rev. Frank W. Teske will serve as toastmaster. Toasts will be offered by Revs. Charles W. Levan, D.D., Theodore F. Herman, D.D., Paul S. Leinbach, D.D., on the subjects, respectively: "The Spiritual Conference as I Knew It," "The Spiritual Conference as I Know It," and "The Spiritual Conference as I Should Like to Know It." On Friday

morning, the last session, Rev. Jno. C. Brumbach will have charge of the worship period, and, after the Bible Study, Rev. Carl H. Gramm, D.D., will read a paper on "The Congregation as a Social Organism." Opportunity is given for the discussion of each paper. Reservations should be made at your earliest convenience. Write to Prof. E. M. Hartman, Ph.D., Franklin and Marshall Academy, Lancaster, Penna.

#### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The 25th annual Visiting and Donation Day held June 12, was well attended and the event was successful as usual.

Since the Home has become a Synodical institution, each year a larger number of persons from the more distant parts of the Synod have been visiting it. There cannot be too much of this. Even at any other time during the year, visitors are welcome.

The donations through the recent Mothers' Day offerings, cash received on

Thursday, and the proceeds from sales of meals and various other articles will again replenish our treasury, which will go far to provide for the maintenance of the Home.

The trustees were present and held a meeting and considered the matter of the completion of the Building Fund and building operations. Many parishes have informed us that they will participate in the Building Fund Campaign and as soon as that work will have progressed far enough, the building operations will be begun.

Three splendid addresses were delivered on Thursday by Rev. Wm. F. DeLong, president of Eastern Synod, who spoke on "Caring for One's Own"; Rev. David Lockart, president of Lebanon Classis, had for his subject, "Living Ahead," and Rev. Robert A. Bausch, president of Schuylkill Classis, spoke on "The Congregation and Phoebe Home." The addresses were well received.

There was good weather and that added much to the enjoyments and the profits of the day.

## HOME AND YOUNG FOLKS

### Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

#### A CHILD'S DOINGS

Text: Proverbs 20:11, "Even a child maketh himself known by his doings."

Sometimes we hear persons say in an apologetic way, when a boy does something he ought not to do, "He is only a child." But the Bible tells us in our text, "Even a child maketh himself known by his doings, whether his work be pure, and whether it be right."

In the same way a practical joke or some kind of mischief is excused by saying, "Boys will be boys." But we must not lose sight of the fact that some day "Boys will be men!" And the kind of men they are going to be will depend upon the kind of boys they are now.

If you read the life story of great men and women you will find that in most cases there was something in their childhood which showed the direction in which they were going.

David Livingstone gained a New Testament in the Sunday School when only nine years old by repeating the 119th Psalm, with its 176 verses, on two successive evenings with only five errors. Afterward he became one of the world's greatest missionaries, teaching the Bible to one of the most degraded tribes in the heart of Africa.

Betsy Norgrave, nurse of Rev. J. F. D. Maurice, was fond of telling how, whenever in his early childhood the boy was missing, she was sure to find him at full length under some big gooseberry bushes or tall-grown asparagus beds that gave a chance of privacy, always with some book, often with the Bible.

The English poet Wordsworth wrote: "The child is father of the man." And Bishop Simpson said, "The voices that spake to me when a child, are now speaking through me to the world."

When a poor youth working as a scullion in a kitchen in Italy first got a glimpse of a great painting, the sight aroused something within him which he had never felt before. It revealed a new artistic impulse, and he exclaimed, "I, too, am a painter!" Following this inward call, he got a chance to work in the studio of a famous artist,

and finally became a greater artist than the painter of the picture which had inspired him.

The wise man who wrote our text also wrote the words:

"Train up a child in the way he should go,

And even when he is old he will not depart from it."

There is an old story about a little fish which cried out to the man who had caught it, saying, "Let me go; I am too small to be worth much; wait until I am larger." "No, no," said the man, as he put the fish in his basket, "if I wait until you are larger, you won't bite the hook."

Many efforts are made to get the young into evil ways, knowing that when bad habits are formed they will be hard to break. One of the bad and injurious habits which many young people learn is that of cigarette smoking. Even small boys are seen smoking cigarettes, and, worst of all, girls are beginning to form the habit.

For the same reason good people are trying to teach the children to form good habits, knowing that this is the best way to overcome the evil that is about us in the world. It is just as easy to form a good habit as it is to form a bad one, if you begin at the right time and in the right way.

The bad men and women in the world did not become bad all at once, but often they began to be bad in childhood and went on in that course becoming worse and worse.

The story is told by Patton Beard about a little boy who never wanted to do as others wished to have him do. When the sun rose in the morning and said to him, "Little boy, wake up!" he shut his eyes tight and cried: "No! I won't wake up!" And when his mother came to dress him, he kept on saying, "No! No! No!" It was "No! No!" when the breakfast cereal came, and "No! No!" when he was offered a glass of milk; and it was "No! No!" when it came eight o'clock and time to start for school. It was "No! No!" when his teacher said, "John, take your chair and bring it into our circle."

One day when all this had happened, suddenly his teacher looked hard at him and she said: "John, I see you are a

donkey boy! Go, look in the mirror and see what you look like!" "No! No!" replied John. But the teacher took him by force and held him up in front of the mirror. And what do you suppose? Why! He really looked like a donkey boy, for two little gray donkey ears were starting to grow right under his yellow curls! Think of it! "I don't want donkey ears! I don't!" cried John. "What shall I do?" "If you don't want to turn into a little donkey, John," his teacher replied, "learn to obey! It's only little donkeys who always balk! Stop saying 'No!' and learn to say 'Yes!'" And so John began—right from that very minute—and he did not grow up to be a donkey boy after all.

That boy was saved in time, but there are some who are not saved and grow up to be donkey men, and they are as stubborn and contrary and obstinate and unhandy as they can be, whether donkey ears grow on them or not.

Rev. Alfred Barratt tells a beautiful story about a boy who was the exact opposite of the donkey boy. Gerhardt, a German shepherd lad, was tending his master's flock in a valley near the edge of a forest, when a hunter came through the woods and asked him, "How far is it to the nearest village?" "Six miles, sir," said the boy, "but the road is only a sheep track!" The hunter looked at the narrow, crooked track and then said, "Will you leave your sheep and show me the road? I am hungry and tired and thirsty. I have lost my guide and missed my way. I will pay you well for your trouble." The boy replied, "I cannot leave my sheep, sir; they would stray into the forest and be eaten by wolves or stolen by robbers." "Well, what of that?" replied the hunter, "they are not your sheep, and your master would not miss one or two even if the wolves or robbers did happen to get them. I'll give you more money than you ever earned in a year if you will show me the way."

"I cannot," replied Gerhardt firmly. "My master pays me for my time, and trusts me with his sheep. If I were to sell my time to you, which does not belong to me, and the sheep should get lost, it would be just the same as if I stole them." "Well," said the hunter, "will you let me look after your sheep while you go to the village and get me some food and drink and a guide? I will take good care of them while you are gone." The boy shook his head. "The sheep do not know your voice, and," he



said slowly, "you tried to make me false to my trust and wanted me to break my duty with my master. How do I know you would keep your word to me?" The hunter only laughed, but he knew, after all, that the boy was right. Then, turning to the boy, he said, "I can see, my lad, that you are a good, faithful boy. I will never forget you. Show me the way and I will try and follow it myself."

Gerhardt opened his dinner pail and offered the humble contents to the hungry man, who ate them gladly, coarse as they were. A few days afterward Gerhardt heard that the hunter was the grand duke, who owned all the country as far as he could see. The duke was so pleased with the boy's faithfulness that he sent for him shortly after, gave him a nice home, sent him to college, and in a very few years Gerhardt became a wealthy man and a trustworthy and influential citizen.

## Dwellers in Hoppywood

CARRIE BELLE BOYDEN

### FANNIE WHO-WILL

Of course, that was not Fannie's real name; it was just a nickname. Sometimes there is a reason for nicknames, sometimes not. Now, Major Muskrat was not a major at all; and no one knew how he came to be called by that title, but Major Muskrat he was called by all the dwellers in Hoppywood.

Prickly Peter Porcupine was so called because he had a prickly disposition until he reformed, and then he was called Pleasant Peter Porcupine, a name he has kept to this day.

Fannie Who-Will's real name was Fannie Field Mouse. She was a little, inoffensive creature with a blunt nose and a short tail, and at first everyone liked her.

But just that very morning, something had happened which made her very unpopular in Hoppywood. She had found a big grainfield in which the harvester had left a large amount of grain on the ground. Fannie Field Mouse was picking up the grain as fast as possible, when along came Sammie Squirrel and Rufus Rabbit and Fannie Coon. Later, Major Muskrat and Walter Woodchuck strolled by; but Fannie Field Mouse told them not to come near the grainfield for she had found it first, and she said to them all: "If I don't look out for myself, who will?"

This had been going on for some time. Although Fannie was small, she drove all the animals away from choice feeding grounds if she happened to get there first, and sometimes when she didn't. And she always said: "If I don't look out for myself, who will?"

One day, when food was scarce, she was stripping the bark from a young tree when she saw Benjamin Bunny and Walter Woodchuck approaching. When they saw her, Walter Woodchuck said: "Oh, there is Fannie Who-Will! Let's beat it. Good-bye, Fannie Who-Will!" And off they scampered as fast as they could go.

Fannie Field Mouse stopped gnawing bark. "Fannie Who-Will indeed!" she thought. Well, she was glad they had "beaten it" as Walter Woodchuck had rudely said. She thought it over. "I must put a stop to that name," she said aloud. "For if I don't look out for myself, who will?" Then she actually chuckled: "No wonder they call me Fannie Who-Will," she thought. "That slipped off my tongue like water off a greased pig," and she chuckled again.

It was fortunate that Fannie Field Mouse had a sense of humor or she might have been quite miserable.

The next day, Fannie Field Mouse found

a large cornfield. It was a lovely patch of golden field corn, but she didn't stop to eat even a single kernel of it. She hurried along through Hoppywood, greeting everyone pleasantly, and as she passed by she told everyone about the adjoining cornfield with ears fairly bursting with ripe corn. All the inhabitants of Hoppywood were so astonished at this piece of news that they forgot to call her Fannie Who-Will. And from that day on she never was called Fannie Who-Will again, for she sometimes looked out for the other fellow instead of everlastingly looking out for her own little self.

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### NEW TYPE OF RING

A special type of ring is now being worn by married women who have lost their husbands. It is of plain gold with a narrow band of black enamel around it, and much resembles the mourning rings so fashionable a hundred years ago, when it was usual for a man to leave twenty-five dollars each to his friends, "to buy a ring." These rings were flat bands of gold and black enamel, with an inscription inside, giving the name of the deceased person and the date of his death.

The finger on which a ring is worn has some significance. If a ring is worn on the first finger of a girl's left hand it is supposed to mean that she is not engaged; if on the fourth that she is a confirmed spinster, and has no intention of taking a husband. Both the engagement and the wedding rings are, of course, worn on the third finger, and this practice is a very ancient one, for the old belief was that a nerve runs from the third finger direct to the heart.

The custom of the engagement ring is at least as old as that of the marriage ring, for numbers of old Roman engagement rings have been found with inscriptions such as "Amo te"—I love thee; or "Ama me"—Love me. In Spain, if a man gives a ring to a girl over twelve years old that constitutes a betrothal, to which he may be legally held.

All through the Near East women wear wedding rings, but from India eastwards the practice is unknown. Hindu women, when married, paint a red mark in the center of the forehead and wear bangles of a peculiar shape.

In America and Great Britain 22 different kinds of wedding rings are made.

P. B. Prior.

Penitent—"I have stolen a fat goose from a poultry yard!"

Priest—"That is very wrong."

Penitent—"Would you like to accept it, father?"

Priest—"Certainly I will not receive stolen goods—return it to the man from whom you stole it."

Penitent—"But I have offered it to him and he won't have it."

Priest—"In that case you may keep it yourself."

Penitent—"Thank you, father."

The priest arrived home to find one of his own geese stolen.

—Hummel (Hambury).

## The Family Altar

By Ellen Gross Pontius

### HELP FOR WEEK JUNE 30-JULY 6

**Practical Thought:** "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went."

**Memory Hymn:** "Mine Eyes Have Seen the Glory."

### Monday—A Call to Faith

Genesis 12:1-5

Among idolatrous people who practice outrageous customs, Abraham somehow heard God speaking urging him to leave his homeland and journey some distance away where he would be the father of a nation. Terah started but stopped. Abraham moved on to Canaan. He was not satisfied to remain as he was. Many Christians are like Terah; they hear the call but stop shortly after they have started. They love to sing about the faith of their fathers and vow to remain true to death. The Christian, however, can never be satisfied with the singing of hymns which glorify the past as a substitute for pioneering venturesomeness. If we want to keep the faith of our fathers, we must continually heed the call from the heights as the fathers did. Hence it is most certainly true that if we want to be as good as our fathers were we must be better. No Christian can be better with ears which are wilfully deaf to the call of God and ever blind to better times to come. In describing his conception of the ideal one prophet said, "Then the eyes of the blind shall be opened and the ears of the deaf unstopped." Am I blind and deaf?

**Prayer:** O God, whose revealing purpose calls for faith in those who call upon Thee, help us to see the things unseen and hear the silent voice. With hearty trust may we then venture forth in our Christian living, looking unto him who is the author and finisher of our faith, Jesus Christ our Lord. Amen.

### Tuesday—An Act of Faith

Genesis 13:7-13

Lot was looking out for himself. The Jordan country was well watered and fertile. He chose it. It was an act of faith on the part of Abraham which, in order to banish strife, made him give Lot first choice and then take the rugged country for himself, his shepherds and his flocks. He felt that God would provide. His act of faith showed him to be a great soul, brave, generous and magnanimous. Lot, thinking more of self than of God or Abraham, did not see the Sodom nearby. His selfishness was leading him Sodomward. Abraham's unselfishness and desire for peace were leading him Godward. Time would tell the result. Sodom was destroyed and the selfish man had to flee to the unselfish one for shelter. They always do. When night-time comes, chickens know what to do for rest. The man of faith is a shelter from the storm. And the Lots of the world deep down in their hearts know it because they have seen the unselfish acts of the faithful.

**Prayer:** O God, make me by my unselfish deeds a hiding place for those who flee from Sodom storms. Amen.

### Wednesday—A Prayer of Faith

Genesis 18:23-32

This old story gives us the prayer of Abraham to the Lord for mercy upon Lot. Since they had separated twenty years had passed; but Abraham still held Lot in tender affection. He could not forget that Lot was the son of his deceased brother Haran and that, being his ward, Lot had struggled with him through the hardships of the desert. Born of faith in God's guidance was this prayer of Abraham. God's interests were Abraham's. His intercession was as prolonged as is the pleading of an Oriental today. It was persevering. He returned six times in his pleading asking for added mercy. He knew as we know from experience that the more one exercises faith the more of it one has, that the more one prays sincerely the better one prays. From this courage is born. The value of intercessory prayer, therefore, is not in the endeavor to change God's purposes and plans. Rather is it our concern to rise above the conception of God in the book of Genesis to that of Jesus in Gethsemane.



of eternal grace,  
Glorify Thyself in me;  
Meekly beaming in my face,  
May the world Thine image see." Amen.  
—James Montgomery.

**Thursday—A Test of Faith**  
Genesis 22:1-8

This story comes from a lower stage of religious development than the Christian. It is an indication that among the Hebrews there were survivals of the efficacy of human sacrifices in God's sight. The story is not as crude and horrible as "Jephthah's Rash Vow" inasmuch as no human being is here murdered. One who holds Jesus' conception of God can see nothing in this story which the Christian God would teach as a test of faith, for the simple reason that the Christian God would not even stoop to entertain the thought of human sacrifice. And yet it is only recently that American mothers, bidding farewell to their sons about to embark for France never to return, did it with the feeling that this was a test not only of their patriotism but also of their faith in a God who was a glorified Uncle Sam. Today, however, we are rising above such crudities to the conception of Jesus. God is the universal Father whose children all souls are, brothers one of another in the great human family. The test of our Christian faith can never be willingness to kill but, Ghandi-like and Jesus-like, willingness to be wasted and made of no reputation. The test is willingness to lose our lives for Jesus' sake.

**Prayer:**

"Make me a captive, Lord,  
And then shall I be free;  
Force me to render up my sword,  
And I shall conqueror be." Amen.  
—George Matheson.

**Friday—The Triumph of Faith**  
Hebrews 11:8-12

Abraham heard the call and obeyed. Obedience brought triumph. It always does. "They went forth to go into the land of Canaan, and into the land of Canaan they came." They arrived because they intended to do so. By that persistent faith they triumphed. It meant facing difficulties and overcoming them. When Abraham first struck his tents Terah was with him. But because of Terah's unwillingness, Abraham's progress was stayed 15 years. What arguments and discouragements came between them we can only surmise. But the divine voice kept calling and Abraham sallied forth on his long and lonely pilgrimage across the hot desert. When he arrived at Damascus, that welcome resting-place for weary travelers with its shade, natural fountains and beauty did not detain him. He was going to Canaan. When we hear the call of God to any task or duty and thus go forth to Canaan, let us never rest until into the land of Canaan we come. Anything short of complete obedience nullifies. If Abraham had refused to heed the call he would have sunk into an unknown grave like an ordinary Eastern sheik. His and our triumphs rest on the obedience of faith.

**Prayer:**

"Lead on, O King eternal  
The day of march has come;  
Henceforth in fields of conquest  
Thy tents shall be our home.  
Through days of preparation  
Thy grace has made us strong,  
And now, O King eternal,  
We lift our battle-song.

Lead on, O King eternal.  
We follow, not with fears;  
For gladness breaks like morning  
Where'er Thy face appears;  
Thy cross is lifted o'er us;  
We journey in its light;  
The crown awaits the conquest;  
Lead on, O God of might." Amen.

—Ernest W. Shurtleff.

**THE PASTOR SAYS**

By John Andrew Holmes

In every profession, some can do their work well and others can tell how it should be done. The latter eventually become instructors.

**Saturday—An Overcoming Faith**  
I John 5:1-5

No writings of the Bible deal so much with the idea of victory as do those attributed to Saint John—victory in this life and victory over death. Jesus had said, "Be of good cheer; I have overcome the world." Ours is the duty to follow Christ here overcoming sin, personal and social. By following His faith we enter into His joy. Paul wrote to the Romans, "We are more than conquerors through Him who loved us." This conquering faith is a matter of back-bone, not wish-bone. It starts with confidence in God's help and clings thereto in the sacrificial service of which the Cross of Jesus is the symbol. It waits upon God. It works for God. It says:

"And so, beside the silent sea,  
I wait the muffled oar;  
No harm from Him can come to me  
On ocean or on shore.

I know not where his islands lift  
Their fronded palms in air,  
I only know I cannot drift  
Beyond His love and care."

**Prayer:** Almighty Father, whose joy is prompted by Thy children's trust in Thee, we bless Thee that life is an achievement, a struggle; and that in the fight Thy Christ is our strength and our right. Help us to lay hold on life, run the straight race and, casting care aside, lean on Thee, our Guide. Grant unto us the victory that overcometh the world, the faith of Christ Jesus, our Lord. Amen.

**Sunday—Faith Supreme**  
Psalm 23

To many persons the supremest expression of faith in the Old Testament is the 23rd Psalm. If the Lord is my Shepherd, I am His sheep. I need not want. Green pastures and still waters He will find for me. He restores my soul and leads into paths of righteousness. Goodness and mercy follow me. But the reason the Psalm is so comforting is doubtless due to the assurance that after walking through the valley of the shadow of death, I fear no evil, for my Shepherd is with me; therefore I shall dwell in the House of the Lord forever. For after all, the experience which I most anticipate is death. It is a specter, dark and gloomy, a thief who pays little or no attention to my loves and affections. That is why I love the faith of the 23rd Psalm.

But the Shepherd lays down His life for the sheep. As a Christian I cannot, when meditating on this Psalm, banish from my mind Him who, claiming to be the Good Shepherd, laid down His life for the sheep. And I find myself saying:

"Down in the valley or upon the mountain steep,  
Close beside my Savior would my soul ever keep;  
He will lead me safely in the path that he has trod  
Up to where they gather on the hills of God."

**PEN PRICKS**

By John Andrew Holmes

A surprisingly accurate rule for finding the proper length of a sermon is to extract the square root of the number of minutes devoted to its preparation.

A husband and wife together heard those lines. Said she, "What are the hills of God, Ned?" After a moment's thought he said, "I hardly know, but one of them must be Calvary."

There I see faith supreme.

**Prayer:** O Lord, who art my Shepherd, I thank Thee for the Good Shepherd who laid down His life for me, His sheep. Help me to live my life so that the other sheep, not of this fold, I may help bring. Amen.

Customer—"No—no! I simply couldn't walk a step in shoes that pinch like that."

Clerk—"I'm sorry, madam, but I've shown you all our stock now. These shoes are the ones you were wearing when you came in."

**Folk Facts in China's Hinterland**

By GRACE WALBORN SYNDER

It cannot be that they intend a lie. It must be that they just say it differently. Or, did their inventions go part way, and then their inventiveness stop because there was no more need for such; like their undeveloped discovery of gunpowder, the art of printing, ropes and pulleys, and their lever systems? Or, was there some economic virus that sapped their will to go beyond their need? Anyways, these facts seem queer at first, but are not really so very strange.

**2. From Particle to Mass or Mass to Particle**

"Stones grow! . . . when all these river bed stones grow big, I suppose there won't be so many people on the earth." . . . Those are the exact words I heard as I walked along behind a group of women whom I had coaxed into going on a picnic. I was almost used to strange things from untrained thinking, but this thought astonished me a great deal. The one who made the remark was a three-inch, bound foot-sole woman. She was having some difficulty to get dependable footing among the bed rocks of the river, where we were walking.

She made her statement so matter-of-fact that I considered it useless to argue its seeming contrariness-to-fact. But the idea—stones grow! Why, I never thought anyone anywhere could think that about stones. Later, these women and I talked a little about our ideas of stones and their possible growth, but they couldn't see any reason in my words. To myself, I concluded that these unschooled women were thinking thus: all things go from little to big—trees, flowers, animals—and naturally stones grow. I let the idea go as a theory of the uneducated mind.

But a week later I was sitting in a meeting, listening to a very animated and intelligent speaker. Suddenly he said something that made me gasp and almost fall off my narrow bench: ". . . like stones grow." Illustrating that minds grow by the ingathering of ideas, he had referred to the growth of stones. I looked around at the audience, among whom were a number of fairly intelligent people. None looked shocked, and they all seemed to have been listening. My gracious! did the ancient Chinese scholars believe that theory?

I began to inquire whether it really was a generally accepted theory or not. It was. A Chinese student of some amount of Western learning in addition to his Chinese education informed me that there is a Chinese proverb which teaches that stones grow . . . possibly an inch in five hundred years. There is plenty of proof for the theory. How are huge rock formations made? And why are there so many little pebbles in big rocks? After all is said, China is so very old and our sciences are so very young that there doesn't seem to be any fool-proof reason for disputing the theory.

Shenchow, Hunan, China.



## Puzzle Box

### ANSWERS TO—BEHEADED WORDS, No. 12

1. Bland; 2. Before; 3. Craft; 4. Grover; 5. Trend; 6. Repair; 7. Unit.

### TWO WORDS UNITED INTO ONE, No. 4

Make ten words out of these twenty:

- |            |           |
|------------|-----------|
| 1. Key     | 11. Pose  |
| 2. Broad   | 12. Lord  |
| 3. Head    | 13. Pipe  |
| 4. Man     | 14. Stone |
| 5. Clothes | 15. Thing |
| 6. Rail    | 16. Ache  |
| 7. Sup     | 17. Way   |
| 8. Land    | 18. Road  |
| 9. Stove   | 19. Pin   |
| 10. Some   | 20. Drake |

A. M. S.

## Birthday Greetings

"Swish—dash, dash—splash, splash—swish, swish," sang the green water as the boat raced, headlong, through it. "Swish, swish—gurgle, gurgle," it sang around the big stones that dotted the rapid in the river. "Beat, splash, beat, splash," sang the oars as they swooped and dipped in the swift water.

And the missionary's children clung to the sides of the low cargo boat, and watched, breathless, as the clever boatmen steered through the only path in the angry rapid. Oh, it was fun. But it was dangerous, too.

The boatmen sang a queer song, too, as their strong arms beat the oars in rhythm. "Beat, splash, beat, splash," answered the oars, all in perfect time.

The trees on the bank leaned out, and seemed to say, "There goes another boat. I wonder if it will pass the rapid safely? Do you remember the one that missed the channel the other day, and hit a rock?"

On the other side are high rock cliffs, with a narrow path cut in them, and iron chains hung linked along the way. This is the path the boatmen walk on when they pull the boats over the rapids, going up the river. And the chains? They are there for the men to hold on to, and were put there by a rich widow, as her good

deed, so that her soul might be saved, they tell us.

But we have already passed them! We are dashing on down the rapid, at top speed! And the oars are still singing, "Beat, splash, beat splash . . ." Oh, look—just around that rock—and that rapid is behind us! Well, the oars will rest a bit, and the boatmen will, too.

It will only be a short time before we reach Changteh; it takes only three days going down river. But it takes seven or eight to go up—and the boatmen must pull boats over the rapid with the long rope fastened to the mast. It's more fun to shoot down, don't you think?

Shooting rapids birthday greetings to all the girls and boys whose anniversaries come these June days . . . don't you think it would be more fun than riding on a sooty train?

### VESPER SERVICE

Minister—"Young man, do you attend a place of worship?"

Young Man—"Yes, sir; I do. In fact, I'm on my way to see her now."

## HOME EDUCATION

"The Child's First School is the Family"  
—Froebel

### PUNISHMENT—WISE OR OTHERWISE

By Lenora Bailey

Joan was having a delightful time entertaining her cousins, Elizabeth and Ben, and two little neighbors, Louise and Jimmy.

The five children had played games, eaten ice cream and plain cake, and now were resting in the cool shade of the plum trees.

"Oh, dear, look at the spots on my dress," said Louise.

"Will your mother spank you?" asked Elizabeth.

"No-o-o, I don't think so."

"Course she won't spank you unless she gets mad with you 'cause she will have to wash the dress," remarked Jimmy.

"My daddy doesn't whip me unless he catches me doing something bad," volunteered Ben, "so I sure try to keep him from finding out what I do."

"My father spanked me yesterday 'cause I took some of his tobacco for Roy and Peter. I don't think he should be so mean. He had a lot of tobacco and I know he couldn't miss what I took," was Jimmy's contribution.

"Oh, but he punished you so you'd remember not to take what didn't belong to you," explained Joan.

"Aw, no, he didn't! He did it just 'cause he wanted the tobacco all for himself. When I get as big as he is I'll take all I want, and I bet he won't whip me."

"Mother got mad and spanked me because I didn't know she wanted me to watch the baby and he pulled a knife off of the cabinet and cut his finger," thoughtfully said Louise.

"Well," said Elizabeth, "Mother did spank me last week for losing her riding whip, and I had never touched it. She found it in the parasol rack where she had put it herself."

"Mother hardly ever spanks me," said the little hostess, "and then it is just to make me remember not to do the bad things again. She hates to do it, too—"

"Oh, gee, my mother doesn't hate to," interrupted Jimmy. "She just gets mad and takes her spite out on me over just anything."

"We both cry when my mother has to spank me. We don't either of us like it. But it sure makes me remember not to do the things she tells me are wrong," continued Joan.

All were silent for a few minutes thinking the thoughts of little people about the unfairness of adults, perhaps.

"Let's play tag some more!" suddenly exclaimed Elizabeth. "You are it, Jimmy," and away they went—childish philosophy forgotten for the moment.

Of the five, one, only, had any mentally wholesome idea of the value of punishment.

"If as John Dewey says, 'Education is directed and organized experience,' a rational kindergarten system is invaluable as a foundation for the elementary school."—J. A. Pitman, Principal, State Normal School at Salem, Massachusetts.

If there is no kindergarten for the children of your community why not try to get one opened? The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly aid you. Write for information and advice.

### CEDAR CREST COMMENCEMENT

The beautiful greensward of the out-of-door theatre at Cedar Crest College gave an excellent background for the 6 days of commencement activities beginning on Saturday noon with the alumnae luncheon attended by 175 graduates of the college (including classes as far back as 1872) and ending on Thursday, June 5, at noon, with a stirring address by Dr. Harris E. Kirk, noted theologian, whose new book "The Spirit of Protestantism" was published in May.

Rev. Dr. Simon Sipple, pastor of the Liberty Bell (Zion's) Reformed Church, Allentown, delivered the baccalaureate sermon on June 1 to the 38 members of the graduating class who represented States as distant as Vermont, Ohio and New York. Dr. Sipple, one of the trustees of Cedar Crest College, and the father of Sarah Sipple, who was graduated in the business department, urged the girls to press forward to the highest goal of Christian womanhood.

Dr. Harris E. Kirk, some time moderator of the Presbyterian Church of the U. S., said that his theme was "Morning Voices," stressing the three words, utility, fertility, and responsibility.

In spite of the disparagement of specialization made by Classical scholars, Dr. Kirk said that the voice of utility was necessary to guide us, to control the pow-

ers of science which make "scholarship so difficult in this vociferous and emotionally effervescent generation."

The second voice to which a young woman must listen, he said, is the voice of fertility or culture. Quoting from Spengler's "Decline of the West," the speaker said that troubles of modern life have come from the fact that we have ceased to take the bird's-eye view of life and have substituted for its the frog's-eye view of the world. Dr. Kirk then drew a vivid and richly satirical view of the frog as typical of the man of the present day who croaks before the masses of curves, graphs, statistics, and scientific information which constitutes the frog's-eye view of life. Before such an array of mere facts, Dr. Kirk said that the bird—and the idealist—have nothing to present to the world but dreams and hopes. But these dreams to the woman of today and to the educated man constitute much that is beautiful and artistic in life.

The third voice which we should heed as an inspiration is the voice of responsibility—responsibility to which women are more alive than men. After years of contact with young people at Princeton and Goucher as well as young Christians in all walks of life, Dr. Kirk thought that the woman was less hardened to the world than were men. "Like the king in the Bible, the generation to which I belong

has blood on its hands—the blood of the World War." But the responsibility to deal with the terrible problems of war, of ethics and morality, of beautifying life, thought Dr. Kirk, lies with the generation of those who have been brought up since the World War.

### List of Seniors

Kathryn Marie Sweeney, Harrisburg, president, A.B.; Bertha Theodora Cecelia Reque, Allentown, vice-president, A.B.; Sarah J. Biddle, Huntingdon, secretary, A.B.; Helen S. Moore, Sunbury, treasurer, A.B.; Althea Ebbecke, Allentown, B.S.; Althea Gertrude Bleam, Allentown, A.B.; Carolyn Elizabeth Buchheit, Allentown, A.B.; Mary Frances Hausman, Allentown, A.B.; Dorothy Arline Smith, Allentown, B.S.; Elizabeth Laurette Langham, Allentown, A.B.; Marjorie Isabell Wright, Allentown, A.B.; Marjorie Ethel Ritter, Allentown, A.B.; Sarah Margaret Sipple, Allentown, B.S.; Elizabeth Viola Kennedy, Allentown, B.S.; Dorothy May Fritz, Allentown, A.B.; Anna Katharine Roeder, Allentown, A.B.; Gertrude Emilie Clark, Allentown, A.B.; Marian Erna Lichtenwalner, Allentown, A.B.; Marjorie Jane Hilbert, East Liverpool, Ohio, A.B.; Dorothy Elizabeth Challenger, Nanticoke, A.B.; Rose Marie Gaffney, Bethlehem, B.S.; Margaret Lydia Wunder, Bernardsville, N. J., A.B.; Virginia Louise Groff, Wyomissing,



B.S.; Pauline Edith Klenk, Philadelphia, A.B.; Mabel Fern Young, Coopersburg, B.S.; Lola Louise Harrison, Oxford, N. Y., A.B.; Mary Pennepacker Schwenk, Schwenksville, B.S.; Dorothy Martha Dillenbeck, Gloversville, N. Y., A.B.; Mary Baker Thompson, New York City, A.B.; Vira Justine Harder, Wellsville, N. Y.,

B.S.; Mary Elizabeth Cobb, Rutland, Vt., A.B.; Janet Estelle Ruth, Seranton, B.S.; Anna Florence March, Boyertown, A.B.; Katherine Tuthill Kroeger, Norwich, N. Y., A.B.; Julia Belle Fister, Fleetwood, A.B.; Mary Merchant, Philadelphia, A.B.; Lyla Margaret Lloyd, Shamokin, B.S.; Martha Anderson, Keyport, N. J., A.B.

Cornell University has received \$1,500,000 in gifts from alumni during the past year.

According to the recent census, 21 new cities have been put in the 100,000 class.

The Second World Power Conference opened at Berlin, Germany, June 15, for a 10 days' session. The American delegation numbers 160. More than 60 of the papers discussed were contributed by Americans. Delegates from 36 nations attended. Prof. Albert Einstein made an address.

Georges Clemenceau's home in the Rue Franklin, in which he lived during the last 20 years of his life and in which he died, is being turned into a museum through the generosity of an American who for the present remains anonymous.

Mrs. Calvin Collidge received the degree of Doctor of Laws from the University of Vermont June 16 at the 126th commencement of that institution.

A gift of \$100,000 from John J. Raskob to the Georgia Warm Springs Foundation has been announced. The Foundation provides treatment at cost to victims of infantile paralysis.

Elmer A. Sperry, inventor of the gyro compass and many other devices used by the Navy Department, died June 16 in Brooklyn. He was in his 70th year.

All sciences were called upon June 16 to join in a national co-operative research for the causes and cure of cancer. The call was issued at a 3-day cancer meeting at Johns Hopkins University, and was made by Dr. Joseph Colt Bloodgood.

More than 150 educators and medical men interested in child health education from all parts of the United States and Canada met at Sayville, L. I., June 16, for the sixth conference called by the American Child Health Association.

The President of the United States and the King of England are among the heads of governments who will be invited to attend the coronation of King Carol at Alba Julia in October.

Fire destroyed recently the homestead of General John Stark of Revolutionary War fame in the village of Dunbarton, New Hampshire.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

Thomas S. Gates, a partner in the banking firms of J. P. Morgan and Co. in New York and Drexel and Co. in Philadelphia, has been elected president of the University of Pennsylvania and has accepted the newly created position, in which he will serve without compensation, it has been announced. Dr. Josiah E. Penniman, provost of the university, will continue in that capacity.

The Rankin bill to liberalize compensation for World War veterans was given a favorable report to the Senate June 10 by its Finance Committee, after the committee had reshaped the measure so as to restrict the scope of its benefits and reduce the estimated cost.

Archibald Fries, vice-president of the Baltimore and Ohio Railroad, died suddenly June 10 at his home in Baltimore.

More than 8,300 persons have been killed in motor vehicle accidents in the United States the first four months of this year, an increase of nearly 10 per cent over the fatality toll during the same period last year.

Japan will build a new home for its embassy in Washington at a cost of \$380,000. The Norwegian Government will also build new offices for its legation in that city.

At least 47 lives were lost June 10 by fire and drowning when the Merchants and Miners Transportation Company liner Fairfax, bound from Boston for Norfolk, rammed and sank in a fog a gasoline-laden tanker in Massachusetts Bay.

The House June 11 passed a bill, already passed by the Senate, authorizing the expenditure of \$100,000 for a monument to be erected at Appomattox Courthouse, where General Lee handed his sword to General Grant, bringing the Civil War to a close.

The nomination of David E. Kaufman of Pennsylvania to be Minister to Siam has been confirmed by the Senate.

King Carol II of Rumania signed a decree June 12 making Helen, his former wife, Queen of Rumania and conferring on her the title of "her Majesty."

Dr. Joel T. Boone, President Hoover's personal physician, in a recent address to the graduates of the Hahnemann Medical College, said "Prohibition should receive the support of every physician in the country. As doctors of medicine, we cannot afford to give aid to forces which destroy the human fabric and beset human personality."

President Hoover June 12 extended to Dr. Julio Prestes, president-elect of Brazil, a welcome to this country. In the evening a State dinner was given in his honor at the White House.

Hailstones almost as big as tennis balls killed 22 persons and injured 29 in the Siatista district of Greek Macedonia. A number of villages were inundated by the heavy rains.

Before crowded galleries and representatives of foreign countries, the Hawley-Smoot tariff bill, carrying the highest rates in the history of the nation, passed the Senate June 13 by a vote of 44 to 42, with 39 Republicans and 5 Democrats supporting it and 11 Republicans, one Farmer-Laborite and 30 Democrats in opposition. The next

day the House passed the bill by a vote of 222 to 153. Later it was signed by Vice-President Curtis and President Hoover.

Admiral Byrd and his crew arrived at New York June 19. The city gave them a great welcome.

The Viceroy, Lord Irwin, has given orders for a general election of the Legislative Assembly, to be held in September.

Major Sir Henry O'Neal Dehane Seegrave, holder of the world's speed record by auto, was killed in England while seeking a speed record with a motor boat when his boat capsized at 101 miles an hour.

The 119th anniversary of Harriet Beecher Stowe's birth was celebrated June 14 by about 100 colored people who gathered before her statue in the Hall of Fame at New York University. Cleveland G. Allen, Negro journalist, presided.

An educational campaign to convince American citizens of the wisdom of temperance is planned as part of the drive for Prohibition enforcement to begin July 1, when Attorney General Mitchell assumes command of the Federal dry army. Congress has appropriated \$50,000 for use in educating the public on the problems of law enforcement and the evils of liquor.

Tornadoes which struck the Northwest June 13, twice in Southeastern Minnesota and once in West Central Wisconsin, took a toll of ten lives and injured sixty and did great damage to property.

## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Third Sunday after Trinity,

July 6, 1930

Abraham

Genesis 12:1-3; 13:7-12; Hebrews 11:8-10

**Golden Text:** By faith Abraham, when he was called, obeyed to go out into a place which he was to receive for an inheritance; and he went out, not knowing whither he went. Hebrews 11:8.

**Lesson Outline:** 1. Trust. 2. Trial. 3. Triumph.

The general title of the lessons for the third quarter is, Representative Men and Women of the Old Testament. Thus we shall study some of the chief characters portrayed in the Scriptures; persons who had great experiences of God, and who have recorded them in imperishable records. The Bible is not a book about religion. Its theme is religion itself. It pictures man's gradual and progressive apprehension of God, from the faint glimpses of primitive times to the fullness of grace and truth in Jesus Christ. And the representative men and women of the Bible are the links in the golden chain of revelation and religion that binds us to the heart of God. In their lives we see religion in the making, as it were.

This present course of lessons, therefore, should be of vital interest. We study, not dead documents, but living experiences. That becomes apparent when we turn to our first lesson. Its theme is Abraham, a pioneer of faith. There can be no question that this ancient patriarch is an historical person of great importance, who played a commanding part in the political history of the Hebrew people. But far greater than that is the part he plays in the spiritual history of mankind. He is well called, "the father of the faithful," for he is the first man known to us in whom faith in God was the controlling principle of life. His story is the history of a great soul, great in its spiritual vision and venture. All the elements that enter into the making of such a man are found in the narrative of his career—trust in God; struggle with doubt and difficulties; trials, temptation, and triumph; human frailty and saintly virtue; man's sin and God's grace. He is a typical hero of faith, whose clear vision, resolute obedience, and triumphant experience have been a source of inspiration and instruction to many generations. He is the rock from which Israel is hewn. And his heroic figure, seen dimly through the mist of many centuries, is still a beacon light on the way that leads to faith and fellowship with God.

I. Trust. The prelude to the story of



Abraham is recorded in the closing verses of the eleventh chapter of Genesis. There we read that Terah, the head of the family, left Ur of the Chaldees to migrate to the land of Canaan. He conducted the expedition as far as Haran in Mesopotamia. There, for some unknown reason, he took up his abode until his death. Possibly this brief reference to Terah's unsuccessful pilgrimage was meant to set in bold relief the heroic faith of Abraham.

At all events, after the death of Terah, Abraham, at the command of God, became the leader of the expedition. The divine command was accompanied by a promise. "Get thee out of thy country, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and in thee shall all families of the earth be blessed."

Abraham obeyed the voice of God. The sacrifice was great; and the goal, vague and distant. But he left Haran and journeyed to Canaan. When he came to Shechem, some thirty miles north of Jerusalem, God intimated to him that he had reached the goal of his pilgrimage. And Abraham took possession of the land, in the name of Jehovah, by erecting an altar for His worship. Then, in nomadic fashion, he moved on to Bethel, where he built another altar.

The story is so simple that we are apt to miss its sublime significance. A modern historian would describe an epochal character like Abraham in a different fashion. But no scientific biography could give us a better conception of the character of the man than this graphic picture of vision and venture, of obedience and sacrifice. We do not wonder that his memory was enshrined in the heart of the nation that he founded.

There are many ancient and modern parallels to the heroic venture of Abraham, but none surpasses it in sheer heroism. Our own Pilgrim fathers were great heroes of faith, but this earliest pilgrim was greater. His God was not the Father of our Lord, who has manifested the fullness of His grace and truth to His children. The promises that lured him on were not the unsearchable riches of the gospel. Vague and distant was the land of promise. Dim and shadowy was the promising God. Yet Abraham obeyed Him. In heroic faith he severed the strong ties that bound him to his native land, and started on a dangerous and difficult journey to a far country. There is something gigantic in the undertaking of this ancient patriarch.

And something of the stalwart, the heroic attaches to every enterprise of faith. We see it in the prophets of Israel, protesting valiantly against the corruption of princes and people. We see it in Paul's missionary journeys, opposing the might of Rome and the learning of Greece with the foolishness of preaching the gospel. We see it in the leaders of the Reformation, whose simple faith challenged the wrath of popes and emperors. We see it in every humble follower of Christ, who lives and labors for the things that are invisible and intangible.

Is it strange, then, that men regard such faith as mere foolhardiness? Who can define it or defend it to skeptics in a convincing way? Who shall justify the wisdom of a man who bravely follows the vision and voice of faith, though it lead into danger and death?

The answer to such questions is obvious. Faith is its own vindication and justification. It is not submission to external authority, nor assent to a series of doctrines. Faith is trust in a person; trust enough to obey. And, as such, it is a supremely personal possession. No man can inherit or bequeath it. Everyone must acquire it for himself in the course of his personal experience. Such was the nature and quality of Abraham's faith. He trusted God, who had revealed Himself in nature and his-

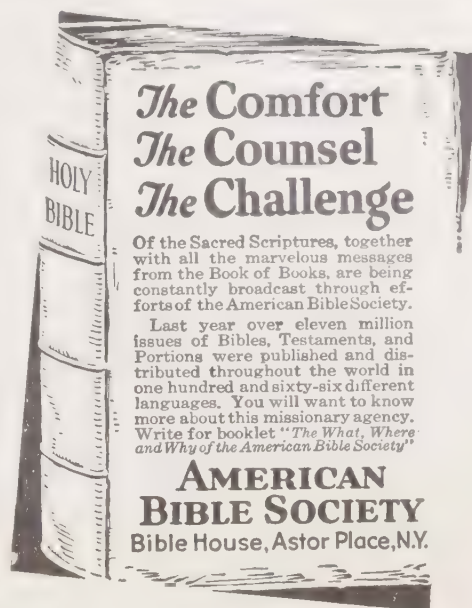
tory, and who had spoken to him in his inmost spirit. Courage, conviction, and confidence were his because he knew and trusted Jehovah.

Now faith may change its form, but its essence remains the same through all the ages. It is "giving substance to things hoped for, and the proving of things not seen." It means to us just what it meant to Abraham. God speaks to us precisely as He spake to him, but His commands are clearer and His promises more gracious. God in Christ calls the soul of man from sin to salvation, from selfishness to service and sacrifice. And to those who obey the call of His Spirit He promises the abundant life, in time and eternity.

But, now as then, obedience requires faith. And Christian faith is trust in God as He has manifested Himself in Jesus Christ. Only those who know and trust Him will venture forth, like Abraham, to seek the city that hath foundations, whose builder and maker is God.

II. **Trial.** Such faith will ever have its trials and tribulations. It means taking God at His word in bright days as well as in nights that are dark. It means trusting His promises even when we cannot see the time, nor discern the method, of their fulfillment. The Abraham narratives in Genesis (chapters 11-25) contain a graphic recital of the trials and temptations of this pioneer. They tell us how his faith was tested, and how, at times, it even failed.

There, for example, we read of the despair of the childless man (15:2). He had borne heavy burdens and he had endured many hardships for the joy that was set



before him. But what was the use of it all? He had no son. There was no one to inherit the promised blessings of God. Only valiant souls know that mood. Men who dare little for God, care little for His promises. But those who stake their all on the venture of faith will enter deeply into Abraham's experience. They will know times when God's assurances seem vague and His promises empty. The facts

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of history and life seem to contradict the divine words and to deny their fulfillment. Fear, loneliness of soul, a hunger for immediate signs and wonders of the power of God perplex the trusting soul.

And then, like Abraham, men are apt to take matters into their own hands. He took Hagar, the slave-girl, that he might have an heir to the promise. A present Ishmael seemed better than a promised Isaac. So men today want results that are immediate and tangible. They want the Kingdom of God to come now, and come with visible, material blessings. But it will come only in God's time and way. Its advent and progress, both in the soul and in society, are spiritual and gradual. In our impatience we may substitute "practical" expedients for spiritual agencies. But the result will always be an Ishmael, not an Isaac.

III. **Triumph.** But the Kingdom of God does come. Human agencies cannot achieve it; neither can they prevent it. That fact, also is nobly portrayed in the life of Abraham. More than once we read of God's coming to the aid of the sorely tested patriarch, girding his faith and renewing his hope. Spoken words and shining stars assured him of the faithfulness of the God whom he trusted and obeyed. In the supreme test of his life, on Mount Moriah, the voice of the angel and the ram caught in the thicket are the symbols of the provident care of God. He will not forget nor forsake those who trust Him. Whatever their consecrations may cost them, it is worth infinitely more than it costs. They have their portion and their inheritance in God forever.

The signs and symbols, through which our lesson-story pictures the assistance and intervention of this mighty God, belong to the time of Abraham. But Abraham's experience of victory through faith belongs to all ages. God rules in His world. He is willing and able to fulfill all His great promises. But He can lead and aid only those who trust and follow Him. They, too, may pass through times of loneliness and fear. They will know defeat and despair, but, also, the triumphant victory of Abraham over every difficulty. Paul kept the faith, and therefore he ran his race of life victoriously. In the end he won the crown. That victory God gives to every faith-keeper.

**THE CHRISTIAN ENDEAVOR TOPIC****By the Rev. Charles E. Schaeffer, D.D.****July 6—Joys and Dangers When Away  
From Home. Gen. 28:10-22.**

Trip taking is a very common and popular form of present day recreation. We are a nomad crowd these days. Everybody seems to be on the go. Nobody stays at home any more. Our modern facilities of travel have made it possible for people to be on the move so that trip taking is a fad and a fashion of the day. When we see the crowds of people rushing hither and thither and observe the endless train of automobiles speeding over our paved highways we sometimes feel as if people were living on wheels and wonder whether it isn't time for some folks to stay at home for a while at least. This moving spirit is a modern thing. Our fathers scarcely ever traveled. They seldom went farther from home than a few miles or a day's journey, which was about thirty miles. But distance does not mean anything these days. The automobile has banished space and the modern family, like the patriarchal of old, is a nomad tribe. Of course, this has both its advantages and disadvantages. It brings joys and temptations. It is at once a bane and a blessing.

Going away from home brings people into a new environment. It gives them the necessary changes in life. The modern stress and strain play havoc with one's nerves. The pressure is too great to last for any sustained period. People must get away from their business, from the daily grind of toil and the dull monotony of life. They require a change; they need relaxation. This they get by going away for a season; sometimes for a few days only, for a week-end or a month. They go to the mountains, to the seaside, to the country, to Europe, and thus they seek to restore their jaded nerves and renew their spirits.

There are many joys which come to the travelers. The beauties of nature are theirs to enjoy. They become acquainted with new scenery. They broaden their minds and widen their outlook on life. They enrich their experiences. They cease to be provincial and become cosmopolitan in spirit. They meet old acquaintances and renew old friendships. They make new contacts and form new relationships. They observe new customs and new modes of life and thus their own lives expand and their interest in the world and in other people deepens. The fact that people travel all over the world has done more to bring about mutual understanding among the nations than other single factor.

But going away from home is attended by many dangers. In the first place, it has a tendency to disrupt the home itself. It destroys family life. A family cannot maintain its high ideals if it is constantly on the go. Our rich folks who spend their winters in Florida and their summers in Europe may maintain a palatial house, but they have very little home life. Hotel life can never take the place of a home. Neither does camp life or touring the country in an automobile offer a substitute for the home.

In the next place absence from home is apt to interfere with the normal habits of life. After all, life is very much a matter of routine. We naturally observe certain daily habits. We eat and go to work at the usual hours. We retire and get up at about the same times each day. Nature thus accommodates itself to a certain routine and we are usually in good physical condition when we observe regular habits. But often when away from home we do violence to nature. We overeat, we lose sleep, we over-exercise or we loaf too much. We lead an abnormal life and soon nature begins to rebel and we discover that our last state is worse than the first. Sometimes we spend our money lavishly and foolishly and we come back impoverished.

In the third place, we are in danger of losing our self-restraint and our good discipline. Some folks when away from home live entirely different lives from what they do at home. They let down the bars and indulge in many questionable things. They would be ashamed, if not afraid, to do these things at home, but when away from home, where nobody knows them, they throw restraint to the winds and freely indulge in all sorts of forbidden practices. This is demoralizing, to say the least. Many persons away from home leave their religion at home. They store it away like they do their fur coats or put it into storage like they do their furniture. Sometimes it thus becomes moldy and moth-eaten and when they come back for it it has lost its charm and value for them. Sometimes people very regular in their Church attendance, never go to Church when away from home. Thus they get out of the habit of going and soon their spiritual lives suffer a decline. It is so easy to get out of the habit of going to Church and so difficult to get back to it again. Sometimes people go away from home to find health for their bodies, and suffer spiritual ills. This is paying too dearly, for one must not buy worldly things with heavenly coin.

Another danger that besets folks when they are away from home is the spirit of restlessness and dissatisfaction which may overtake them. They may never feel at home anywhere. They may never stay put. They may lose all staying qualities and feel as if life were one long holiday without any serious work to do and any great responsibilities to bear. Such people chafe under the burdens of life and they make little contribution to the sum of human life. They think that everybody must cater to them and everything be handed to them on a silver platter. They become consumers instead of producers, and interpret the meaning of life in terms of idleness and money spending. Thus they soon get a surfeit of the surface things of life and life's futility drives them to despair.

The best part of a trip away from home is the coming home again. Happy is the man or woman, the boy or girl who has a home to come to. It is all right to go away for a season, it is not without its joys and blessings—but it is better to turn one's steps homeward again, and take up the duties of every-day life and enjoy its blessings and benefits. The Lord bless our going out and our coming in from this time forth and forever more. May God lead us out that He may bring us in.

**Woman's Missionary  
Society News****Mrs. Edwin W. Lentz, Editor  
311 Market Street, Bangor, Pa.****Cabinet Meets in Dayton**

June 10 to 14 will remain, for many months, days of pleasant recollections for Cabinet members of the W. M. S. who attended the annual meeting at Central Theological Seminary, Dayton, O. Keen as was the regret of the Cabinet that deliberations on certain phases of work lacked the impetus which comes through an enthusiastic secretary, the disappointment and longing to be present of those who were absent had the added note of bearing the disappointment alone. The following were unable to attend the sessions: Mrs. Henry S. Gekeler, Mrs. John Lentz, Mrs. Joseph Levy, Miss Helen Nott and Mrs. Harold Kerschner.

**Early Minutes****Mrs. William Leich, recording secretary,**



promises early issue of the minutes. You will be watching for them. Carefully prepared reports give a true picture of the status of our interests. Women who have attended many meetings think that never before in Cabinet or General Meetings was so deep a concern shown over the indifference toward financial support of established work of our Mission Boards. The continuing shrinkage in our membership sustains the fact of indifference among women. The healthy growth in organization of Girls' Missionary Guilds and increase in membership indicates the new life that is coming. Although a loss in organizations and membership again distresses those who had hoped the tide had turned, the intensive work of the department is beginning to show results and we believe a gain will be reported next year. Number of Woman's Missionary Societies, 736, an increase of 4; membership, 23,401, a loss of 171. Number of Girls' Missionary Guilds, 394, gain of 96 guilds with a gain in membership of 325; total membership, 6,025. The total receipts, not including interest on invested funds, \$137,030.60.

#### Around the Table

President Christman and Mrs. Christman said they were "vacationing" while the Cabinet was in session. If vacationing included three meals a day for a family of about 30, meeting trains, hustling baggage, etc., then our hosts were "vacationing." Cabinet members may forget items of business but they will always cherish the fellowship of the family circle over which Dr. and Mrs. Christman presided. The family worship in which Dr. Christman led, gave spiritual tone to the beginning of each new day. Invited dinner or tea guests included Dr. F. W. Leich, Mrs. Ward Hartman, Mrs. Annetta H. Winter, Rev. and Mrs. Ben Herbster and others.

#### Visit to Pleasant Valley

Three years ago, when the Cabinet met at Central Theological Seminary, Cabinet members heard considerably about the "mountaineers" who had migrated from Kentucky, Tennessee, North Carolina, in the hope of bettering their condition. Attracted by the industries of Dayton, they settled in the valley of the Northeast—a dollar down and a dollar-a-month gave them their homes. To Loran W. Veith and Mrs. Veith, seminary students at that time, came the urge to throw their lot with these people, to lift up the Christ that these the "least" might be lifted up. In this short interval many changes have come to the community. With an optimism, admirable in its courage, Rev. Mr. and Mrs. Veith named the temporary Church, placed on a wind-swept lot near the center of the community, Pleasant Valley Reformed Church.

Wind and weather and constant use has done all kinds of damage to the temporary building: "when the wind blows the building will rock, after next winter's storms there may be no building at all." Both Rev. Mr. and Mrs. Veith gave their entire time to the development of the four-fold life of the community. The community had furnished most of the Juvenile Court cases. The reclaiming efforts of the pastor and wife have called forth letters of commendation from police officers and others connected with Correction Departments of the City of Dayton. Following our visit when we saw the work of the D. V. B. S., a number of Cabinet members asked, "Why have we no deaconess or Christian worker at Pleasant Valley?" Immediately came the reply, "Our salaries are \$1,200 and no woman can live at Pleasant Valley, she will have to live in Dayton, own a car and drive to her work because the nearest trolley line is 3 miles away." The visit turned the prayers of Cabinet members to the work. Prayers have opened the way at other points. If the courage of Rev. Mr. and Mrs. Veith can be kept alive over the crisis of waiting, the children of the

present generation will become staunch, supporting members of Christ's Kingdom.

#### Where Your Treasure Is

An attractive corner lot on Corinth Avenue awaits the building of a Church which shall be the center of ministering to the people who are making their homes in this new development of Dayton's city planning. The entire section has been allocated to the Reformed Church. At present the Church occupies the parsonage location and will be changed to a parsonage when the Church shall have been built. An invitation for "tea" awaited the Cabinet. Because of press for time the engagement was changed to a Social Hour on Wednesday night. The W. M. S. had shown its interest in this promising mission by the giving of a \$1,000 Church Building Gift. On every side evidences pointed to strong foundations being laid toward an established congregation. Rev. Ben Herbster is the pastor. His wife was formerly Miss Elizabeth Beam, daughter of Dr. and Mrs. Albert Beam, formerly of Yochow, China.

#### A Party for Three

The members of the Cabinet and invited friends were entertained at a reception given by the wives of the Faculty of Central Seminary Tuesday evening, June 10. Early in the evening Mrs. Leich, with mock pomp and dignity, led Miss Ruth Heinmiller, Miss Carrie M. Kerschner and Miss Greta P. Hinkle to the platform and bade them be seated. Reasons for the special honors were: first an appropriate celebration of Miss Heinmiller's 16th birthday; second, an opportunity for a "shower" to let the Executive Secretary and the General Literature Secretary know the "joy" of the Cabinet that for one whole summer they would have no fear of the "big stick" because certain secretaries were going to Europe. Many useful gifts such as lip sticks, etc., were showered upon the honored ones. Following the gayety of the shower, ices, cake and coffee were served.

## BOOK REVIEWS

**Satellites of Calvary**, by King D. Beach. Abingdon Press. 201 pp. Price, \$1.50.

The author of this volume of stimulating homilies has deemed it unnecessary to prefix an introduction or foreword to his book. And rightly so. The title is preface enough to indicate the theme and purpose of the book.

He has devoted a meditation each to Pilate, Herod, Pilate's wife, Barabbas, Joseph of Arimathea, Simon of Cyrene, the Penitent Thief and Judas, each of which has taken his light on the pages of history from Jesus, as stars and planets shine with the reflected glory of a central sun. Subsequent chapters are given to the various groups that cluster about the cross—the apostles, the multitude, the Jewish leaders, the Roman soldiers and the women who stood by the cross. The final chapters are spent in admiration of the Central Sun, whose glory is seen reflected in the life of these others.

The book is written in clear and attractive style, and constitutes a discerning character-study shot through with pungent homiletical turns. It is not a superfluous, but rather a welcome addition to the abundant literature that centers in the cross and its "saving Victim slain for man."

—A. N. S.

**The Effective Christian College?** by Laird T. Hites. Macmillan, 1929. 259 pages. Price, \$2.

The author of this valuable little book has had the following broad preparation for his enormous task: he taught in col-

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### Basic Beliefs

By H. MALDWIN HUGHES. Holds to the conviction that, whatever changes of form and statement may be necessitated today, the foundation truths of evangelical theology remain unshaken. (\$1.50)

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leges, served on the foreign mission field, is now with the Religious Education Association, and has taken endless pains to gather materials from all available sources.

Dr. Hites has the general interested layman in mind as he writes and while the work is not too technical, yet it is scholarly. He works on the following chapter division: 1. The Religious Background of the Christian College; 2. The Religious Functions of the Christian College; 3. Student Backgrounds Which Hinder Achievement; 4. Institutional Backgrounds Which Hinder Achievement; 5. Teaching Religion as Content and Knowledge; 6. Guidance of Student Religious Life; and 7. Teaching Religion Through Freedom Under Responsibility.

He states the problem in terms of the need of the Church for an adequate leadership. If carelessly read, one may feel that he is too severe, but a second study will show that while he is merciless in stating the problem, he is not harsh in showing how much real hard hand-picking work will be necessary before such leadership can possibly be produced in sufficient quantities to man the battlements.

I like the book for two reasons. It tries hard to be truthful and it throws out a challenge which if read carefully will awaken us to the needs and possibilities of the case. Its virtues are so pronounced that they call for a word of warning. It is



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so easy, and it sounds so learned to chastize the college, soldiers, ministers and women. In fact someone has said that one can say anything about any of these groups and it will be true—in part—because there are so many of them. But if one remembers that sweeping criticisms are sure to be untrue, and uses sources such as this to get the more truthful pictures, the work will not disappoint an honest truth seeker, neither will it misguide him.

—C. H. R.

### FRANKLIN AND MARSHALL COLLEGE

#### Swimming Pool Given to Franklin and Marshall

The 143rd anniversary of Franklin and Marshall College was characterized by the announcement of a handsome provision of \$75,000 for an indoor swimming pool by B. F. Fackenthal, Jr., LL.D., president of the Board of Trustees. This gift was based on the recent canvass among the alumni and friends of the college for \$50,000 toward the reduction of the indebtedness, which was successfully accomplished through the Franklin and Marshall College Fund, of which Wm. A. Schnader, Esq., '08, Philadelphia, Pa., is chairman; Wm. H. Hager, '85, Lancaster, Pa., vice-chairman, and Robert J. Pilgram, '98, executive secretary.

The commencement exercises were distinguished by the graduation of the largest class in the history of the institution, 133 receiving degrees in course. It was also marked by a brilliant address by Rev. Charles E. Schaeffer, D.D., '89, on "Man in a Machine Age," in which he called for men trained in the colleges of today to control the machine. "If we cannot supply men and women to direct the machine, our civilization is headed for ruin. It would be a tragedy," he asserted, "if we lost our ideals in materialism and forgot the spiritual things of life." Dr. Schaeffer pointed out that the machine is powerless without a human hand to guide it, and asked, "Where is the man who can give character to the mechanistic age in which we live?" He concluded with a brilliant peroration in which he held Lindbergh's flight across the Atlantic as the example of a fine machine receiving character and control from a man, declaring, "We—can span the ocean and bring the world to our feet. We—can conquer the universe."

Dr. Schaeffer, who is president of the General Synod of the Reformed Church of the United States, as well as secretary of the Home Mission Board, received the degree of Doctor of Sacred Theology from Tisza University, Debrecen, Hungary, with Franklin and Marshall College acting as intermediary. The degree was presented by Dr. Louis Alexy, consul of Hungary, at Cleveland, Ohio. The Williamson medal, given in honor of Henry H. Williamson by Owen Munn, Jr., to the Senior having the highest standing in leadership, character and scholarship, was awarded to Elias Hiester Phillips, of Reading, Pa., who spoke the valedictory to the class and received the college torch from the oldest living alumnus, Rev. U. Henry Heilman, D.D., '60, of Lebanon, Pa.

Dr. James L. McConaughy, Ph.D., LL.D., president of Wesleyan University, Middletown, Conn., delivered the annual Phi Beta Kappa oration, and decried imitation in education, insisting that mass production cannot be applied to education as it has been applied to industry.

Ten honorary degrees were conferred by the college as follows: Doctor of Divinity: Lawrence Emerson Bair, Greensburg; Atvill Conner, Jefferson, Md.; Howard Walter Diller, Pottsville, and John Nathan LeVan, Harrisburg; Doctor of Pedagogy: Percy O. Peterson, Greensburg; Doctor of Science: William Lawrie Stevenson, Harrisburg; Landis Tanger, Millersville; Doc-

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tor of Letters: Cornelius Weygandt, Germantown; Doctor of Laws, William Stees Snyder, Harrisburg; and Frederick W. Biessecker, Somerset.

Ten classes held reunions: '75, '80, '85, '90, '95, '00, '05, '10, '15, '25, that of '05 being particularly interesting in the alumni parade on Alumni Day, Saturday, May 31, when, preceded by the American Legion Drum Corps and with wives and children in a Conestoga wagon it celebrated its 25th anniversary in gaudy attire.

The Alumni Association elected as officers for the ensuing three years, A. LeRoy Lightner, '04, president; C. Nevin Heller, Sc.D., '90, vice-president; Landis Tanger, '05, Sc.D., second vice-president; Rev.



Robert J. Pilgram, '98, secretary, and Prof. J. Nevin Schaeffer, '03, treasurer. Samuel H. Ranck, '92, Grand Rapids, Mich., presented the report on the revision of the Constitution and By-laws. Judge Paul N. Schaeffer, '05, of Reading, presided at the alumni luncheon and introduced the following speakers: Rev. Charles W. Levan, '80, Mechanicsburg, Pa.; Col. Bruce Griffith, '90, Wichita, Kans., and Rev. John Stoudt Baer, D.D., '05.

The baccalaureate sermon was delivered by Rev. Samuel H. Stein, D.D., '96, of York, Pa., a member of the Board of Trustees.

The following prizes were awarded: Buehrle Prize, \$25 in gold, Senior German, to Herbert L. Hensinger; Wetzel Junior Oratorical Prize, gold medal, to Augustus Loeb; Keller Prize, \$25 in gold, Latin and Greek, to Elias H. Phillips; Landis Prize, \$25 in gold, history, to Charles S. Foltz, Jr.; Mr. and Mrs. L. B. Keiper Prize, \$50 in gold, Sophomore scholarship, to August C. Pavlatos; William Uhler Hensel Memorial Prize, gold medal, Senior essay, to Howard B. Ziegler; silver medal, Sophomore essay, to Everett J. Taylor; Pentathlon Prize, five courses in Chemistry, to Mark E. Mohr; Wood Prize, economic essays, first \$25 to Charles A. Siegfried; second, \$15 to Samuel B. Rohrer, third, \$10 to Walter C. Miller; Baringer Prize, \$100, divided between the Goethean and Diognothian debaters, the former being the winners; Goethean: William F. Hartman, Charles A. Siegfried, Richard A. Snyder, Howard B. Ziegler and Diognothian: John E. Dotterer, Abram B. H. Herr, Augustus Loeb and Clay M. Ryan; Thomas Prize, public speaking, first, \$25 to Gerald H. Hall; second, \$15 to Sherman W. Reed; third, \$10 to William L. Stine; Strohm Prize: \$15, Natural Science, to John S. Gates; Roberts Prize, \$15, Sophomore Biology to Leonard Rambach; Thomas Gilmore Apple Prize, \$15 to Thomas C. S. Houser for Sophomore character and leadership; George F. Mull Prize, \$50, Senior Latin, to Elias H. Phillips; William H. Hager, annual prize, business methods and originality, first: \$25 to Berry B. Lethbridge, Jr.; second, \$15 to William E. Ranck, and third, \$10 to Lemuel B. Althouse. Prizes in Hungarian: \$25, Freshmen Hungarian Grammar, to Paul J. Nagy, Jr.; \$10 to Stephen Muranyi for Junior Hungarian Literature; and \$25 to John Takacs for Senior Hungarian Literature; Prize in Education, \$25, to John E. Fay for Senior Education.

Robert J. Pilgram.

#### UNANIMOUS ACTION OF READING CLASSIS ON CHURCH UNION

Reading Classis is in full accord with the Spirit of Church Union that is stirring in the various denominations of Christendom at the present time; but we are of the firm conviction that indiscriminate efforts at union will hinder rather than promote the end in view.

One may be a thorough believer in the institution of marriage, without being favorable to the union of two specific individuals. Two or more denominations cannot hope for a successful organic union unless there has been an opportunity of growing together in fellowship and service, in temper and disposition, in modes of action and outlook in life.

These prerequisites to a successful union we do not believe to have been met in the proposed union with the Church of the United Brethren in Christ and the Evangelical Synod of North America. In the case of the one we can discover no sentiment toward union in our part of the Church before the proposed plan was put forward, and in the case of the other there was little knowledge of its existence except by historical scholars.

We would therefore respectfully suggest to the Committee on Closer Relations that in the judgment of Reading Classis the Proposed Plan of Union should be aban-

doned not only in the interest of the Reformed Church, but also in the interest of that larger union which premature attempts at the union of denominations not yet so prepared for it, would seriously impede or perhaps frustrate altogether.

#### REFORMED CHURCHMEN'S LEAGUE (Continued from page 2)

League. I am greatly cheered by the developments of the last few weeks. Reports are reaching me from the Classes that they are acting favorably on the League and asking their congregations to organize chapters. I have visited a number of the Classes and find the pastors and elders almost equally earnest in helping to advance the League. I have just returned from a week's trip taking me into four Classes of different Synods: Eastern, Potomac, Pittsburgh and Ohio. At the meeting of West Susquehanna Classis on May 21 the Classis passed favorable resolutions by unanimous vote. I was asked by several of the pastors to meet with their men and help them to organize chapters.

From Bellefonte I went to Greensburg where I met Judge D. J. Snyder, a member of our Finance Committee. We called on five men in Greensburg and vicinity to ask for financial support toward the League's budget. During the first year or two the dues from the congregational chapters will be inadequate and liberal contributions from a small number of laymen will be needed to help the League to meet its budget. The first man, C. C. Walther, Esq., an elder of the Manor congregation, agreed to make a contribution. C. L. Hugus, Esq., a member of the General Committee of the League, who represented it at Somerset and Westmoreland Classes, is enthusiastic in his vision of what the League will mean to our Church in having the men engaged in service, stated that he would gladly send Treasurer Paisley \$100 for support this year. We drove to Mt. Pleasant to see Mr. Clarence Zimmerman, who gives regularly 15% of his income to the Lord. He said that he would gladly give \$100 to the League for the year 1930. Next we called on Mr. Nelson Poorbaugh, a farmer and elder in the Mt. Pleasant Church. He was glad that the General Synod had recognized that there is work for men in the Reformed Church and had established the League. He said that he would contribute \$100 this year. Then we called on Mr. C. N. Barnhart, an elder in the First Church of Greensburg, who said that he had often wondered why the men of our Church did not do more for the Church in service and in giving. He also agreed to give \$100

this year and will contribute yearly until the League becomes self-supporting. We thus called on five Christian men, all of whom were quite willing to help finance the League. Judge Snyder had the names of five more men, but he had to appear in Court and I had to leave for Altoona.

At Altoona on May 23 I addressed 37 men of Christ Church. They had studied the Manual of the League and its program of work. They organized a chapter. From Altoona I went to Canton, Ohio. I attended the service and spoke at First Church on Sunday morning. On the evening of the 26th, First Church had a meeting of 133 men from 11 congregations of East Ohio Classis. Eight of them came from Wheeling, W. Va., more than 100 miles distant. The entire evening was devoted to the Reformed Churchmen's League. A fine spirit and much enthusiasm were manifested. The men left for their homes determined to organize chapters in their congregations. They expressed the belief that East Ohio Classis would be the first to organize the Classis on the basis of congregational chapters. The men of First Church of Canton organized a Men's Brotherhood immediately after their delegates returned from the Harrisburg Congress of 1928. They have built up a membership of 108 and that brotherhood will soon become a chapter of the League.

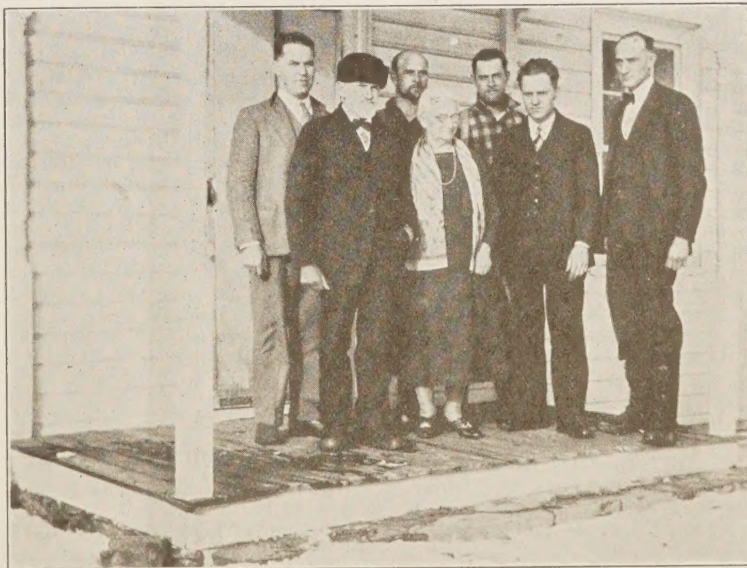
I returned home persuaded more than ever that the men of our Reformed Church are anxious for larger service in Kingdom work. Give them a task to do and they will be happy in doing it.

J. Q. Truxal, Secretary,  
Reformed Churchmen's League.

## OBITUARY

### THE REV. JACOB STUCKI

Rev. Jacob Stucki, born at Diemtigen, in Simmental, Kanton Berne, Switzerland, passed away at Los Angeles, Calif., on May 10, 1930, attaining the age of 73 years, 3 months and 18 days. At the age of 16 he emigrated to this country, settling first at Toledo, O., where he worked 4 years, until the fall of 1877, when he resolved to study for the ministry and entered the Mission House, near Sheboygan, Wis. He graduated from the Seminary on June 26, 1884; but even earlier he had accepted the challenge to become the assistant to Rev. Jacob Hauser, then missionary among the Winnebago Indians at Black River Falls, Wis. A special dispensation was made by the Board, allow-



The Rev. and Mrs. Jacob Stucki and their Five Sons



ing him to enter upon his chosen life-work before graduation. In 1885, upon the resignation of Rev. Mr. Hauser, he assumed full charge of the mission and continued therein until his death, a period of 46 years.

On Jan. 12, 1886, he was joined in holy wedlock with Marie Reineck, of Elkhart Lake, Wis. To this union 4 children were born; 2 of them preceded him in death, William Z., at the age of 26, and Lydia Marie in early childhood. In 1894 his wife was taken from him by death. Some time later he was again married, to a sister of his first wife, Johanna; this union was blessed with 6 children, all of them living. She, too, was summoned by the Lord after less than 9 years, leaving him desolate with the youngest child scarcely more than 2 months old. On Oct. 6, 1904, he was married to Wilhelmina Engelmann, who now survives him after 25 years of wedded life.

Besides his many duties at the Indian Mission, Rev. Mr. Stucki also served the Immanuel Reformed congregation of Black River Falls, as pastor all these years. Endowed with unusual vitality, enjoying good health and possessing indomitable will power, Rev. Mr. Stucki could still have lived and carried on his labors for many years—according to all human estimates. But the Lord of Hosts had decreed otherwise. A malicious malady fastened itself upon him and, though every effort was made to stay its ravages, all was to no avail. After several months of suffering, the Lord called his tired servant home; his spirit returned to its Maker and found blessed release from the burdens of this flesh.

There survive his aged widow; 8 children: Dr. J. Calvin Stucki, of Ft. Collins, Colo.; Benjamin Stucki, Supt. of Winnebago Indian School at Neillsville, Wis.; Rev. Frank E. Stucki, of La Crosse, Wis.; Mrs. Lydia Bopp, of Youngstown, O.; Mrs. Marie Grether, of Decatur, Ind.; Jacob Stucki, Jr., of Neillsville, Wis.; Johanna Stucki, R. N., and Henry Stucki, both of Youngstown, O.; 18 grandchildren, several sisters and half-brothers.

#### MRS. JAMES D. BUHRER

On June 9, in Washington, D. C., Mrs. Mary E. Buhrer, beloved wife of Dr. James D. Buhrer, was called from our midst to her heavenly reward. Services were held at the First Reformed Church, Pastors Henry H. Ranck, D.D., of Grace Church, and John C. Palmer, D.D., of Washington Heights Presbyterian Church, officiating. The members of the Church choir rendered an anthem and a solo during the service. A portion of Dr. Palmer's address follows:

"It was on Monday night, after a busy day, filled with the usual duties of a faithful housewife and a dutiful minister's wife; a quiet evening in the safe shelter of the home, in happy companionship of her husband; an hour of reading; then after committing herself to the care of God, she lay herself down peacefully to sleep. In a moment, the throbbing at the temples like waves of the ocean beating upon the shore, a palpitating of the heart like the fluttering of the wings of a dove, then a snapping of the cord of life, the silver cord was loosed and the beautiful, joyous, pure spirit of Mary Elizabeth Leiner Buhrer took its flight to the land of fadeless day.

"She was born in Tiffin, O., on Aug. 20, 1864; daughter of Charles and Philopena Leiner. Three brothers and a sister still survive her: Charles Leiner, living in the State of Washington; Albert Leiner, of Durango, Col., and Mrs. John D. Thomas, of Frederick, Md. On July 28, 1897, she became the bride of James D. Buhrer. There were born of this union two children, a daughter, Edna, now a biologist in one of the departments of the U. S. Govt.; and a son, Paul, now engaged as a chemist in the U. S. Carbide Co., at Fremont, O.

## Have You Overlooked These Books?

**EDWARD SCRIBNER AMES' RELIGION**—This book has received an unusual honor. The American Library Association chose it, in the League of Nations list, as *one of the forty most significant books of 1929!* At this moment when the public mind is being sadly confused by various printed quarrels about *humanism*, this book is recommended as a calm, deeply religious, and illuminating appraisal of a natural, social, and therefore human kind of religion. (\$3)

**H. RICHARD NIEBUHR'S THE SOCIAL SOURCES OF DENOMINATIONALISM**—This is a book which the critics say will last a long while. Don't let its title stop you from reading it. We could have called it *HOW THE DENOMINATIONS GOT THAT WAY, OR SECTS AND SCHISMS*, or, as the *Publisher's Weekly* aptly misprinted it, *THE SOCIAL SCOURGE OF DENOMINATIONALISM*; but none of those would have been fair to the serious, dignified purpose of the author. The *New York Herald Tribune* says of it: "No religious book published in recent months has the promise of more permanent importance than this masterly work." (\$2.50)

**ERNEST FREMONT TITTLE'S THE FOOLISHNESS OF PREACHING**—This is our current best-seller, and deservedly so. Halford Luccock of Yale teaches young preachers how to preach; he said of Tittle's book that it is "representative of the American pulpit at its best." And Paul Hutchinson, in *The Christian Century*, completely forgot editorial poise and exclaimed, "Why, this is exciting reading! This is something to stand up and cheer over! This is hot stuff!" (\$2)

**THE MYSTIC WILL.** By HOWARD H. BRINTON. Those who are yearning for mystic insight to pierce beyond the symbols of science, and their number today is legion, will find in this volume a world of help toward the understanding of the mystic consciousness. It is the work of a very able mind, master of a finished style and an important contribution to a knowledge of the higher forms of man's psychical powers.

This illuminating study of the philosophy of Protestant mysticism, a subject which has not received the attention that it deserves, is based upon the work of Jacob Boehme because a widespread, world-affirming type of mystical theory characterized by a well rounded philosophy of its own culminated in him. Of Boehme, Rufus Jones could say, "Few men have ever made greater claim to be the bearer of a new revelation than did the humble shoemaker-prophet of Silesia." Moreover, as further evidence of his strategic position in the history of the philosophy of Protestant mysticism it is to be noted that his thought is in close accord with certain aspects of two modern theories of mystical religion, those of Baron F. Von Hugel and W. E. Hocking. Price, \$2.50

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She was one of God's noble women, rich in faith, strong in will, tender in her sympathies, wise with that instinctive wisdom with which God endows good women, wide awake to the last in her interest in her loved ones, in the Church, in the world. She was greatly beloved, is deeply mourned. Her children rise up to bless her; her husband also, and he praiseth her. God hath given His beloved sleep."

In the First Church Mrs. Buhrer was active as teacher of a thriving class of young married women and was the superintendent of the Home Department. Mrs. Buhrer was also secretary of Life Members and Members in Memoriam of the Baltimore-Washington Classis of W. M. S. Her absence from these posts will be deeply felt but her gentle spirit will always abide in our memories.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. And may the peace which passeth all human understanding comfort and sustain the bereaved ones.

P. H.

#### MRS. JOHN M. SOUDER

Mrs. Susan Elizabeth (Buckley) Souder, widow of the late Rev. J. M. Souder, died at the home of her sister, Mrs. Mary Devilbiss, Walkersville, Md., June 1. Mrs. Souder was stricken about one year ago and since then had not been able to recover

her strength. The immediate cause of her death was heart trouble. The funeral service was held at her sister's home and conducted by her pastor, Rev. W. Stuart Cramer, D.D., of the First Church, Lancaster, Pa., who was assisted by Rev. Frank A. Rosenberger. Her remains were interred in Mt. Olivet Cemetery, Frederick, Md. She is survived by three sons: Roy, of New Haven, Conn.; Paul and George C., of Lancaster, Pa., and two brothers, Herman A. Buckley, of Mt. Pleasant, and John, of Baltimore; and one sister, Mrs. Mary Devilbiss, Walkersville.

The First Church lost in the death of Mrs. Souder a woman in whom the highest Christian character had been realized. She was the president of the Missionary Society for a number of years in which she revealed a rare passion for the extension of Christ's Kingdom on earth and excellent qualities of leadership. The spontaneous graciousness of her personality was always an inspiration to her many friends. She was associated with her husband, Rev. J. M. Souder, in the various fields of labor, in New Castle, Pa., where he conducted a preparatory school, and in his pastorates in Wilkinsburg, Pa., Quarryville and New Providence, 1883-1903, Middlebrook Charge, Staunton, Va., 1903-1912, and Edinburg, Va., 1912-1922. Since the death of her husband, she made her home with her son, Paul B., in Lancaster, Pa.

W. S. C.